On the Threshold of the Century

1828—1928

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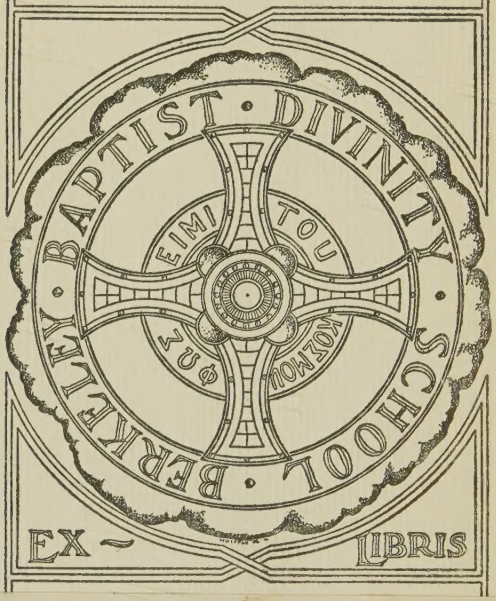


Gift of
Dr. Stacy R. Warburton

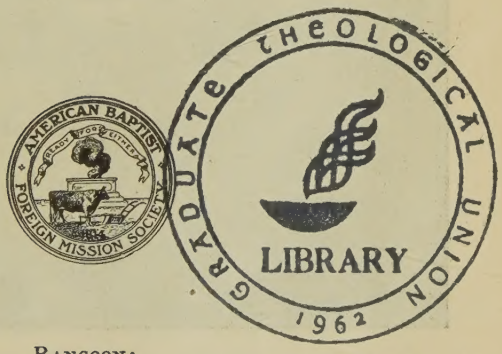
On the Threshold of the Century

An Historical Sketch of the Karen Mission 1828—1928

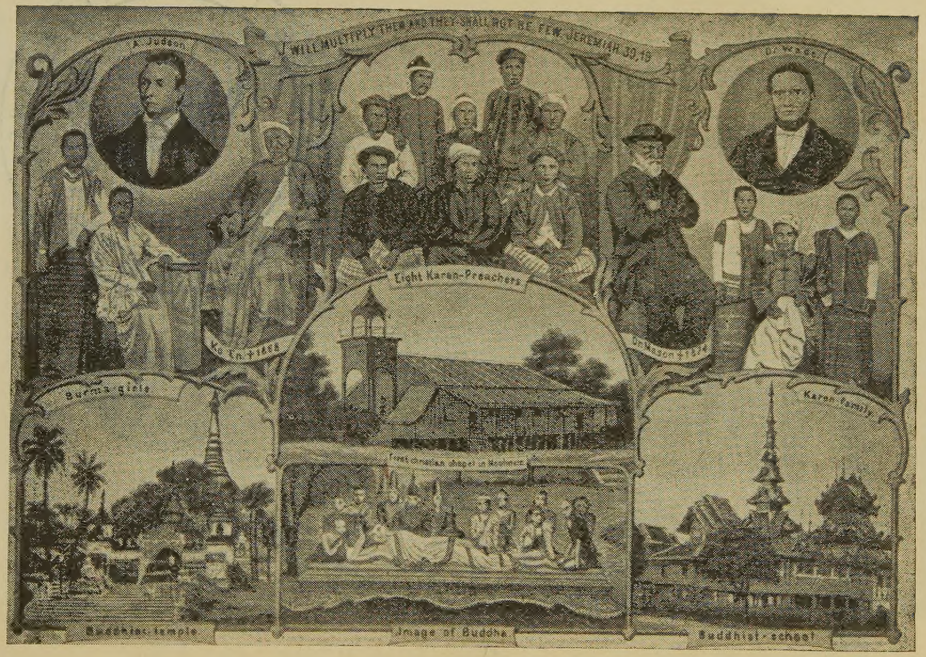
and the

Burma Annual for 1928

Harry I. Marshall
Emma W. Marshall



Rangoon:
American Baptist Mission Press
H. W. Smith, Supt.
1929



MISSION WORK IN BURMA

(from an old print published more than half a century ago)

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FOREWORD

As all who are familiar with the work of the American Baptist Mission in Burma are aware our work is polyglot, carried on among ten different races (not to mention smaller tribes for whom we are working in connection with others) in as many different languages. The Burmans who constitute nine-tenths of the population, are strong Buddhists and have been most difficult to reach and the results of 115 years labor among them are small as compared with the response to the Gospel found among the smaller hill tribes who, with the exception of the Shans who are also Buddhists, are Animists.

Of these backward hill tribes the Karens who occupy Lower Burma together with the Burmans were prepared by traditions in a wonderful way to receive the Word of God which, lost to them by sin, so their tradition ran, had been promised should be brought back to them by the younger white brother. The coming of the white missionary was to them the fulfilment of this promise and they eagerly received the message and became Christians, not by ones and twos but by whole villages. This year of 1928 marks the centenary of the baptism of the first Karen disciple and the beginning of this strong self-supporting Christian body in Burma. To join with us in celebrating this happy event, a delegation from U. S. A. came out,—Secretary and Mrs. Robbins, Prof. Robins of Rochester and Mr. and Mrs. Aldrich of Troy, N. Y., the gentlemen being members of the Board. Their cheering presence and helpful words did much to make the Centenary and Conference of missionaries which followed memorable.

As this was the Karen Centennial year, it was voted by the Reference Committee that the Burma Annual should be made a special Karen number and we

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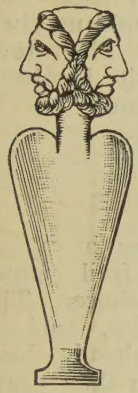
have tried to make it so. However we do not want to entirely overlook the work of the rest of the Mission during the past year and have tried to give a summary of the leading events in non-Karen work as reports have been sent to us by our fellow-workers. We are only sorry that we could not give all of the interesting material sent us.

Dr. Marshall has written the first section in regard to the Karens, basing much of his material on the comprehensive historical papers prepared for Conference by different missionaries, to whom all acknowledgements are due. The account of the Convention and of the Public Meeting is taken from the Burma Mission Bulletin. I have written up the reports of the non-Karen work.

Our thanks are due to Mr. E. G. McColl who has kindly furnished the sketch of the Karen with the bronze drum which forms the cover piece for the book.

EMMA W. MARSHALL.

A CENTURY OF WORK AMONG THE KARENS



On the threshold of the second century of the history of Christianity among the Karen people of Burma we pause to look back before taking a run forward. We remember the custom of the old Romans who set the image of their god Janus at the door of their houses and at the gates of their city. With his two faces, one looking back into the past which they were leaving and the other looking forward into the future on which they were just entering, he symbolised the two faces of a door and was expected to know what had gone before and what was to come after. We therefore pay our respects to the old god Janus and ask him to tell us what he sees of the past and of what is standing by him to-day on the threshold and what his forward-looking eyes see of the future that stretches out ahead.

As he looks back into the dark recesses of the past he sees, hiding in the very darkest corners where the forests are thickest and the demons lurk to work their vengeance, a shy race of people moving furtively about. They are the Karens. They are hiding from their oppressors the Burmans who so hopelessly outnumber them. They have withdrawn hoping to live their lives in seclusion.

The old Talain kingdom of Pegu has been vanquished by the Burmese dynasty of Alompra. Civil wars and massacres have been the order of the day. Cruelty and greed have had full sway. The situation looks hopeless. There has been given a promise, whither it came no one knows, but there has been the hope handed down from their prophets of old, that there would come a day when there would come from over the seas a " white brother " who would bring them the words of God and who would

free them from their oppression and give them a book of their own (for they had no books in their own language) and who would enable them to hold up their heads among the peoples of the earth. Thus they waited. Waited for the coming of the "white brother" and the book which he would bring to them.

LOOKING BACKWARD 1828—1928

The backward-gazing eyes of Janus see a ray of light shining into this dark picture. A frail young couple pale and wan land on Burma's shore. The Judsons, pioneer missionaries from America, land at Rangoon, finding shelter in the house already built by a son of Carey of Serampore, and begin their years of labor for the Burman peoples. This was in 1813. For fifteen years they worked and suffered and won a few disciples from the proud Burmans. On the opening of the eastern provinces of Burma to the English rule, they settled in Moulmein and there one of their faithful disciples found in the bazaar a Karen being offered for sale as debtor. Inspired by the love which he had learned from his teacher, this man, Ko Shwe Bay, purchased the slave and brought him to his teacher that he might fulfil a hope that he had expressed that some day he might be able to reach the wild Karens of the jungle. Ko Tha Byu was the name of the slave. He had been a robber bandit. He could remember having taken part in some thirty murders. A thoroughly hardened criminal he was, dull and heavy of eye, lazy and indolent of mind. Most unpromising material on which to build a new society or with which to win the confidence of a new race. However after months of patient teaching the dull mind began to open and the hard heart to soften. He looked upon his awful past with repentant eyes and threw himself upon the regenerating blood of Christ. He is a new creature. He asks for baptism, but it is withheld.

Other missionaries have joined the Judsons. Among them are the Rev. George Dana Boardman and his beautiful wife. The city of Tavoy to the south must be occupied and the gospel message proclaimed there. The Boardmans took up the task and Ko Tha Byu accompanied them. On the 16th of May 1828 he was buried with Christ in baptism in a pool on the edge of the city.

The young missionary seems to have been impressed with the fact that his was the privilege of baptising the first member of his race, the Karens. But how little could he have visualized the wonderful work this poor bandit was to do, and that the transformation of a whole people was to follow this simple act of faith. Little did he think that one hundred years from that time people would travel halfway round the world and public officials including the governor of the province would pause in their busy lives to honor this simple act of his.

We can best learn of this growth by asking the god of the doorway to show us each district in which this gospel has gone and of those who have carried the heat and burden of the days there and something of what they have accomplished.

Tavoy

The backward-looking eyes will always see Tavoy looming large in Karen Christian History. But as Thra Tudee has said "While Tavoy can boast of the first Karen baptism, the man, Ko Tha Byu, was not a Tavoyan but a native of Bassein." He might have added that it was at Moulmein that he received his first instruction in the Christian way.

The Rev. George Dana Boardman who opened the Tavoy mission station had no thought but of working for the Tavoy people in general until the providential baptism of Ko Tha Byu brought him into contact with

the Karens of the surrounding hills. The missionary's life soon burned itself out. His work was short but intense. But he remained long enough to see a number brought into the church and during his last hours witnessed the baptism of thirty-four converts in a stream two or three day's journey from town. On his homeward way his soul took its flight to the Better Home above. Dr. Francis Mason, a name ever honored both in mission and scientific circles in Burma, had already joined the mission and immediately began to reap the harvest already sown by Ko Tha Byu for the news that the "white brother" had come and had brought the longed-for book spread like wildfire.

In those early days the missionaries were forbidden to live in the territory under the Burmese kings and therefore there was concentration of effort at Moulmein and Tavoy on the east and at Sandoway on the west. The Rev. Jonathan Wade followed Dr. Mason and when he was called away the Rev. Justus Vinton toured in the field as well as working at Moulmein. A Karen Mission Press, a branch of the main press at Moulmein, was also set up here and Mr. Bennett superintended the work of printing Karen books which included the New Testament which was published in 1843.

Only six years after the station was opened Dr. Mason started a Tavoy Missionary Society, which took in both Europeans and natives. This flourished for a number of years as the few extant copies of its annual reports testify. In 1847 a Home Mission Society was formed among the Karen churches and took up the work of helping weaker churches and supporting evangelists in non-christian villages.

In the interval before the First Burmese War a number of missionaries came to Tavoy. They included the Revs. E. B. Cross, B. C. Thomas, Thomas Allen, and their devoted wives. When Lower Burma came under British rule Tavoy was called upon to make her

sacrificial gifts of both missionaries and her best Karen preachers. Dr. Mason who had returned again from furlo went to Toungoo to be followed a little later by Dr. Cross. Mr. Thomas went to Henzada. The Vintons and Braytons who had often been in the station went to Rangoon and the Karen Press eventually removed to the latter city.

Of the Karens who were the right hand men of the missionaries as they explored new fields and spread the glad tidings in districts hitherto forbidden, we cannot stop to speak at length. The outstanding man perhaps was Thra Saw Kwa La, the first convert of Ko Tha Byu's preaching, for in his quest for God he had set himself to fast and to hide in the nitch of a pagoda, from which vantage point he heard the words of the preacher and his heart responded to the message and accepted it as the goal which he had vainly sought, and the God he longed to know. He became the apostle of Toungoo and in that hilly country baptized hundreds of those who were seeking the better way.

The years between 1860 and 1877 have been called the dark age of the Tavoy mission. Several missionaries, the Hibbards, Colburns and Morrises worked there for a few years each but were called to fill vacancies in other stations. Dr. and Mrs. Wade returned for a few years after an absence of 25 years, but their stay was only a short one for Mrs. Wade died not long after, and Dr. Wade returned again to Rangoon to end his days there. It was during this time that the present delightful mission compound was obtained. The earlier mission had been located down in the city. Mr. Norris laid out the new compound and built a small chapel and school house. But the work in the districts was not pushed. The pastors with little education found many problems they could not solve and the lack of continuous leadership spelled stagnation if not retrogression.

In 1877 the people were delighted to welcome a missionary and his wife who were to take hold of the work with vigorous hands. The Rev. Horatio Morrow and his wife, who had had medical training, gave their lives for the Tavoy Karens and Mr. Morrow was the first missionary since Boardman to make his grave among his people.

During the twenty-eight years of Mr. Morrow's administration he was well known for his strenuous work and advocacy of certain reforms which he thought necessary. He conducted a stirring campaign against the use of tobacco and betel chewing. He worked for cleanliness and better social relations between the young people in the school. His manner was brusque sometimes bordering on roughness but his devotion to his people was such that they returned his love and followed his lead gladly. His knowledge of seamanship stood him in great stead in going between Tavoy and Mergui where the sea was the only means of communication.

Following the Morrows came the Rev. and Mrs. A. J. Weeks who carried on for one term of service. They were followed by the Rev. B. P. Cross, son of Dr. E. B. Cross, who returned to the place of his birth and gave the last of his many faithful years of service to Tavoy. He was succeeded by Rev. and Mrs. Sutton who are now giving themselves to the service there.

During the last twenty years Tavoy has changed from a sort of backwater to one of the flourishing towns of Burma largely on account of the deposits of tin and tungsten ores which have been found in the district. This has brought prosperity to the people. They are now carrying forward their work and have in process of construction a large brick school house which they are calling the Morrow Memorial. The Burma Convention met in Tavoy this year to celebrate their centennial as well as that of Ko Tha Byu. Their outlook for the future is encouraging.

Moulmein

When the First Burmese War was ended and Dr. and Mrs. Judson's sufferings were over, for a time at least, they were urged to follow the English government and establish their work at Amherst the new headquarters. But soon it was found that Moulmein was destined to be the chief city of the district and Rev. Geo. Dana Boardman was sent to occupy that city in 1827, and was soon followed by the other missionaries. Here it was that the debtor-slave Ko Tha Byu, destined to be the first Karen convert and apostle, was bought and taught. Bought for freedom of the body and taught for the freedom of his soul. At about the same time that Mr. Boardman removed to Tavoy and baptized Ko Tha Byu, a "very respectable Burman" who was really a Talain, Ko Myat Kyaw, was baptized by Dr. Judson. This man, a tax gatherer, had had contacts with the Karens and knew their language. Thinking that they were more ready to receive the gospel than the Burmans he took Dr. Wade to a Karen village where Dr. Wade made his first attempts at writing down Karen sounds. From this beginning he reduced the language to writing, completing the alphabet in 1831 and then going on with a spelling book. While he was working on the language he discovered the old Karen epics and poems which contained their version of the story of Genesis and their expectation of the coming of the "white brother" who would bring them back their lost book,—their remarkable traditions which so wonderfully prepared the way for the work of the missionaries.

Karen inquirers began to come in daily and the first Karen Christian church to be organized was at a new village called Yesu Krit village in February 1831 when fourteen were baptized. During the next few years seven other churches were organized under the leadership of the various missionaries who were in the station, for the work was conducted as a unit with all races together. The mission was organized with the senior

FIVE KAREN MISSIONARIES

Rev. Horatio Morrow — Rev. E. B. Cross, D. D.

Rev. Francis Mason, D. D.

Rev. J. G. Binney, D. D. — Rev. D. A. W. Smith, D. D.

missionary as the head. Help was freely handed out and there was little faith in the ability of the people to go by themselves. This hindered the Karens taking the responsibility that was later put upon new converts in other stations and tended to make them expectant of American money.

A Moulmein Mission Society was started in 1835, but this was dominated by the missionaries and included a number of English officers and the Karens had little share in it, tho one of them Ko Chet Thing was the first man to give Rs. 100 for the employment of an evangelist to work in his stead.*

With the coming of the Rev. J. H. Vinton in 1834 the Karen work was made a separate department. He found that the zeal of the churches had slackened and that they waited for the missionary to minister to their wants. He and Mrs. Vinton toured extensively and roused a missionary interest, but it was hard to get the older churches to do very much. However in 1849 largely thru the work of Thra Papoo who was the outstanding Karen leader of his time, 500 baskets of paddy were brought in for the schools, and contributions were raised which amounted to the average of twenty-two cents per member which, Mr. Klein says, in his paper on the history of self-support, is larger than was raised in any other field at that time.

What the few preachers lacked in knowledge they made up in zeal. A number of the missionaries recognized the need of educating a native ministry and the Rev. and Mrs. J. G. Binney were sent out from America to start a Theological Seminary in 1845. This however was opposed by others including Dr. Judson who urged Dr. Binney to give up such a plan and "enter the Burman mission as a preacher," because it was believed that each missionary should train his own "assistants." The Seminary grew, however, and remained in Moulmein till it was transferred to Rangoon in 1859.

*At the usual rate of exchange three rupees are equal to $ 1.00.

Mention must be made of the sacrificial service of Miss Macomber in the Pwo village of Donyan. She arrived there in 1837 during a drunken festival, suffered indignities but finally won the people by her love and devotion till fever claimed her in 1840 after only three short but momentous years of life among them.

When the Second Burmese War broke out the Vintons went to Rangoon. At the same time the deputation from America stopped the station school and scattered the missionaries who took leading Karen helpers with them. This left the Karen work here badly crippled. A period of lawlessness during and after the war scattered the Christians. Rev. Messrs. Whitaker and Hibbard were young men who did not yet know the language. Debts at home and a reduction of appropriation following also made the situation more difficult. After a few years Thra Papoo who was the leading Seminary teacher and had gone to Rangoon returned and stirred up the weakened churches and raised contributions for the school amounting, the first year, to 1100 baskets of paddy.

Mr. Rand was the missionary from 1869 to 1875 and during his term of service, giving increased. He was followed by Rev. Mr. Webster who after a short period went to Siam. Mr. Calder was also in charge for several years. During this period the mission was sometimes reckoned as Sgaw Karen and sometimes as Pwo. From 1896 Rev. and Mrs. Walter Bushell, Pwo speaking missionaries, carried on until 1921. Rev. and Mrs. C. L. Klein then took charge, and with the Karen leaders strengthened the churches, built up the school and increased the contributions. Business like methods have followed the older haphazard ways of working and Karen leadership has been developed.

Rev. and Mrs. A. J. Weeks led the people in earnest and systematic work for a period from 1913 to 1917 and at present are again in charge helping to build the large new building for the school which is the oldest with a continuous history in the province and which has now become a High School. During the last

few years a fine Seventh Standard Anglo-vernacular school equipped with a beautiful brick building has grown up in the village of Kya-in and is maintained entirely under the direction of the villagers.

Miss Marion Beebe is in charge of the town school. A number of earnest workers have preceeded her. Miss Higby, Miss Taylor, Miss Lindberg are perhaps the most outstanding.

With a few exceptions the progress of the gospel among the Pwo Karens of this field, as of other Karen fields has not been as fast as among the Sgaws. The reason cannot be said to be for lack of missionaries but rather to the fact noted by Mr. Harris in a report written in 1852 in which he quotes from a Pwo elder who says that they have always looked to the Burmans for culture and religion more than did the Sgaws and that when the Burmans came to accept the gospel they would follow, but because the Burmans did not accept it in numbers they did not think it worth while to change their faith.

Rangoon

During his early years in Rangoon when Dr. Judson was travelling by boat up the Rangoon river he saw some strange looking people slink away into the jungle near Hmawbi. When he asked who they were he was told that they were Karens, but that it was useless for him to try to do anything for them for they were nothing but wild cattle.

Before Lower Burma was opened to Missionary occupation Ko Tha Byu threaded its jungles from Moulmein and found his fellow countrymen. Near Hmawbi where Judson had first caught sight of their fleeting forms, the first interest was aroused and groups of Karens began to call on the name of Christ in secret lest their Burman oppressors should hear of it and redouble their unwelcome attentions. In a number of places similar groups gathered both in the delta and along the foothills of the Pegu Yomas.

It had become well known to the Burmans that the Karens were longing for the coming of the English and at the time of the Second Burmese war in 1852 they were subjected to most severe persecutions and fled to Rangoon as soon as that fell into British hands. Many villages were burned, standing crops ruined; men, women and children were tortured to death most cruelly, some being nailed to crosses which floated down the river till they were rescued by officers or the gunboats near the city.

Rev. and Mrs. Justus H. Vinton came to Rangoon from Moulmein and conducted relief work for the Karens from a *Zayat* near Shwedagon. Later they obtained the land at Ahlone where they and their son Rev. J. B. Vinton and his family and now their grand children Rev. and Mrs. A. E. Seagrave have led the Karens forward into greater and ever increasing Christian service. Unfortunately the arm-chair Executive Committee of the Mission Society could not approve of this prompt action taken by Mr. Vinton and as a result of their vote of censure he worked independantly of the Society for a number of years as did a number of the other Karen missionaries of the period for a few years following the visit of the deputation. It is not necessary to remark that the Karens flocked to the missionaries' protection and that hundreds found freedom from their old time demons in the Christian churches which sprang up all over the district. Mr. and Mrs. Vinton used to travel a great deal going each in different directions in order to visit as many villages each season as possible.

In 1854 a Home Mission society was formed for aggressive work among the Karens in outlying districts, for Mr. Vinton set out to establish the work on a self-supporting basis. They raised Rs. 600 the first year for sending out eight evangelists and Rs. 200 were given to the town school. Six hundred children were under instruction in town and village schools. They set Rs. 5,000 as the goal of giving for benevolences the follow-

ing year. They added Rs. 3,830 to the amount collected in America for the building of "Franc's Chapel." This fund started with the gift of a five franc piece by a poor woman and others added bills to "keep it warm" and others followed the interest already aroused till it finally ended in collecting enough to build a chapel for the little coin. This chapel is still one of landmarks on the Vinton Compound.

The following years were a period of growth and expansion as well as of deepening the life of those who were already Christians. Mr. Vinton died suddenly after an extensive trip in the Shwegyin hills in 1858. Mrs. Vinton carried on alone until 1861 when her son Rev. J. B. Vinton and his wife, the daughter of Dr. Haswell of the Burman mission, arrived to assist in the constantly increasing burdens. They were joined in 1864 by his sister Mrs. Calista Vinton Luther and her husband Rev. R. M. Luther who remained until 1870, when they were driven home by ill-health. Dr. Vinton spent his years in strenuous efforts for the people. He was their mainstay when again persecutions and lawlessness sprang up all over Burma at the close of the Third Burmese War in 1885 when chasing dacoits and raising Karen levies were a part of the missionary's task. His death in 1889 was greatly lamented by both Karens and missionaries. It occurred while his daughter Alice and her husband Rev. A. E. Seagrave were on their way to join in the work of this great and unwieldy mission stretching as it does from Tharrawaddy to Papun and from the delta to the Pegu hills. Rev. S. R. Vinton, Mrs. Seagrave's brother, and his wife (nee Nellie Bunker), for a few years also shared in the leadership of the more than a hundred churches, and Mr. H. J. Vinton has for many years rendered a real service both in the school and in district supervision. Miss Rachel Seagrave has for a number of years been in charge of the High School. Dr. Gordon Seagrave and Dr. Grace Seagrave are both in medical mission work, one at Namhkam and the other at Moulmein.

VINTON CHAPEL

This mission which began amidst such persecutions has grown until it is now the second largest in Burma and one of the largest in the world. It has 13,750 members with 180 pastors. Its yearly contributions for all lines of Christian work amount to $64,750. The compound at Rangoon has some fine buildings including the striking Vinton Memorial chapel which is one of the largest churches in the city of Rangoon.

Rangoon-Maubin Pwo

In order to bring the gospel to the Pwo Karens of the Delta, the Rev. D. L. Brayton and his wife came to Rangoon at about the same time as the elder Vinton. The two missionaries worked together as long as Mr. Vinton lived. After that the work was separated. Mrs. Rose a

daughter of the Braytons kept up interest in the Pwos for many years. The center of this work is now at Maubin where Rev. W. Bushell and his wife opened the station in 1878 and carried it on for many years. They were followed by Rev. and Mrs. C. E. Chaney who did much to systematize the work. On Mr. Chaney's removal to Rangoon to take up the office of Field Secretary, Thra Toe Khut has taken the burden on his capable shoulders. In the school at Maubin Miss Putnam was for years a tower of strength. Miss Finney is now in charge of the school and Miss Pound is giving her time to evangelistic work.

Bassein

Absent treatment was what Bassein had during the first years when the Karens stole thru the jungles to Rangoon to visit Rev. E. L. Abbott and his associate Mr. Howard. But the animosity of the Burmese officials was aroused and the Karens were seized and thrown into prison. They were fettered and their legs and necks drawn up till only their buttocks rested on the ground. They were relieved from this tormenting position to become pagoda slaves at Shwe Dagon. When the missionaries found that their presence only made matters worse, they withdrew to Moulmein from whence Mr. Abbott went to Sandoway in 1840, from which station he worked for Karens from across the hills in Bassein until Lower Burma was taken by the English in 1852. A number of villages of refugees were established on the coast despite its feverish climate. Mr. Abbott had classes of inquirers and also of "assistants" some of these latter being paid small amounts from American money. Rev. and Mrs. Beecher came to Mr. Abbott's help in 1847 as his strength failed because of consumption, and they both, tho they differed in many things, agreed in the policy that it was best to teach the Karens to look out for themselves as much as possible and that native pastors be sustained by their own churches.

Mr. Abbott writing at this time says, "The rate of pay is not high. The mistake is (with few exceptions) in employing them at all. By thus doing, the value of the testimony of paid workers is largely impaired. This amounts to patronage. Permanently successful missions have never subsidized their converts." This was

THE KO THA BYU CHAPEL AT BASSEIN
(the new building)

in contrast to the system of liberal support of Karen preachers and churches and to the centralization of a number of missionaries in Moulmein. All honour to the leaders of Bassein who were looking for an ultimate goal rather than for immediate results.

As soon as the British occupied Bassein, Messrs. Abbott and Beecher moved into a *zayat* near the stockade and the Karens flocked to them. Shwe Waing who had been a notable convert from the beginning was made the chief magistrate for the Karens and he levied

recruits to help in the pacification of the country. Even tho the times were not settled the churches grew and many withstood severest persecutions. Of those who suffered unto death was Thra Klaw Meh (also called Thra Tha Gay).

During these times the Karens were supporting their own evangelists and gave the missionaries money and other things to the value of over a thousand rupees to help rebuild their houses which were burned together with everything they possessed except the clothes they ran out in. They also contributed Rs. 225 to the Missionary Union in America to help them out of debt which was caused by the financial panic there. Out of twenty-seven students in the Karen Seminary at Moulmein ten were Bassein men.

A Home Mission Society was formed at the Association held in 1850, "to substitute for the mission treasury the native churches themselves and to cast all preachers on those churches for support." A little later a preacher who was found guilty of persistantly abusing and beating his wife was disciplined by his brethren and asked to withdraw from their fellowship. This was considered a step in advance, for it was done by the Karens themselves.

Growing weakness compelled Mr. Abbott to leave his flock soon after Bassein was occupied. But his policy was continued. Mr. Beecher was censured by the Society for too independent action and for his interest in school work. The Karens stood by their missionary and paid his return fare to Burma and contributed over six thousand rupees for buildings on the new compound which is the present Sgaw Karen compound on the "White Book Hill" just outside the town. The rupees 600 for mission helpers was given up in 1854 and from that time on "the child walked by himself." There were at that time 5,250 members of the churches and 882 pupils in schools and their contributions for benevolences amounted to Rs. 7,833; in

another nine years the amounts of contributions had risen to Rs. 10,600. "The Sgaw Karen Normal and Industrial Institute" was the ambitious name of what is now the "Nichols High School." Other "acadamies" were opened at three or four central villages in the district.

Thus the work grew. It was branching out. Thra Goompany opened a successful mission among the Chins of the Prome District and other preachers went to Zimmay (Chiengmai). In 1864 there were six Bassein men ordained to the Christian ministry in "foreign parts." Mr. Beecher wore himself out and died in England on his way home in 1866. Mr. Thomas already nearing a breakdown came to Bassein for a year's brief but intense work and then died as he was entering New York harbor in June 1868, finding the long long rest instead of a short furlo. Mr. and Mrs. Scott, worked with the mission for a few years and then were followed in 1876 by Rev. and Mrs. Carpenter, whose designation was brought about by the first cablegram ever sent from the Rooms in Boston to their missions in Asia. They continued the policies already initiated and built up the work in every line working wisely and with untiring devotion. When it was found that they could not remain longer in Burma without serious consequences to their health, Rev. C. A. Nichols and his wife came in 1879 and have continued to strengthen the stakes and lengthen the cords from that day to this. The school has grown and is now housed in the new brick Ko Tha Byu building which replaces the old one of wood. This school now has the finest educational plant in Burma, built entirely by the Karens and costing about eight lacs of rupees. The churches have been kept to a high level spiritually by constant touring on the part of the missionary made possible by the use of the launch "Aurora." The industrial work now includes a saw mill with branches in the jungle, and a rice mill which have turned in thousands of rupees to the educational funds.

Missions to the Kachins have been maintained. Karen pastors have taken constantly increasing part in the administration of affairs and many of them are worthy of note. Thra Maung Yin, as pastor and chaplain to Karen soldiers during the war and now as general evangelist is outstanding. Mr. and Mrs. Sowards are now in charge of the High School, which has had a succession of earnest women who have helped to train the young people of the district. Miss Tingley has given many years there.

Bassein Pwo

The Pwo Karen department of the work in Bassein grew alongside of the Sgaw. Rev. and Mrs. Van Meter joined Mr. Abbott in Sandoway in 1849. They shared with their older associates in the joys and sorrows of the work only that they gave attention to the Pwo dialect and worked for the Pwos of whom many were scattered all over the Bassein field. They followed the same general policy as did the other missionaries of the station. After the war they went with Mr. Abbott when he entered Bassein and worked with him in building a house and in ministering to the people. Mr. Van Meter travelled incessantly and was zealous in preaching, but the response among the Pwos was not so great as among the Sgaws. They labored until ill-health compelled his return to America where he soon died in 1870. His devoted wife remained on but only survived the heavy burdens put upon her for about a year. Then came the Rev. and Mrs. S. T. Goodell to relieve Miss Higby who had been carrying the mission as well as the school. They remained only about five years and were followed by the Rev. J. T. Elwell who married Miss Rand who was with Miss Higby in the school. After his death she continued on and then later went to the Women's Bible school to be with Mrs. Rose. The Rev. L. W. Cronkhite joined the mission in 1883 and continued the work, developing the school and building a fine new building, as well as strengthening the village churches. On his retirement in 1921 Rev. and Mrs. C. L. Conrad

have taken up the work which they are ably carrying on to the present time. The school has recently been raised to a high school and Karen leadership is being developed for Sra Shwe Ba was elected by the Association as their Executive Secretary and he has also become a member of the Burma Legislative Council.

Toungoo

The hilly region around the ancient city of Toungoo is a peculiarly Karen country. In the olden days no Burman official dare to show his face far from the Sittang River in this area. When this section was taken into Lower Burma under British protection Dr. Mason at once made preparations to open work for Karens here.

CHAPEL IN KLERLA VILLAGE

This village was one of the first reached by Dr. Mason and Thra Saw Kwa La on their arrival at Toungoo. It is one of the better village chapels.

He arrived in October 1853 and during his first few days had many visitors asking about the religion he had brought. These were mostly Burmans but a few Karens were included in the company.

He had hardly begun his work of finding out what the district contained before he had to leave for America and the work was left entirely in the hands of Thra Saw Kwa La who had come with him from Tavoy. This was Karen leadership from the start. By the end of 1855 the number of those baptized numbered 2,022. As there were many small tribes of Karens in the hills each with its separate dialect, it was thought best to reduce them to writing and Dr. Mason did a good deal of work on the Bwe, translating the whole New Testament into that language. But it was found that it was no better for a general medium of communication than the Sgaw which was the dialect already most largely used and in which books had already been prepared and therefore the work was dropped.

In 1860 Dr. and Mrs. Cross followed Mason from Tavoy and his family have continued in the work for the Paku group until this very year when his daughter Mrs. Crumb died.

Unfortunately Mrs. Mason developed a hallucination that she had found a secret "God language" on the embroidery of the various costumes of the people and she set out to interpret this. It caused a great deal of bewilderment among the new Christians and such teaching was naturally strongly opposed by the other missionaries. A council was called in 1863 and as they decided that this was contrary to Scripture, the Masons withdrew from the American Baptist Society and carried on their work by themselves. Dr. Mason while not agreeing with his wife did not oppose her work. The missions separated and the Karens who followed Mrs. Mason were afterward taken over by the Church of England. Dr. Alonzo Bunker and wife came to Toungoo in 1863. Under his administration the mission grew in numbers

and his winning personality obtained for it large gifts from America. This later was found to have been not the unmixed blessing it was then thought to be. For when later missionaries could not hand out gifts with lavish hand the former recipients became restless. The work was at about this time divided and Dr. Cross ministered to the Pakus and Dr. Bunker to the Bwes and other tribes going as far north as Karens are found. After the Burmese War of 1885 when dacoit leaders sought refuge in the Toungoo hills the Karens rendered valuable service in running them down and capturing them. Both missions maintained station schools and these continued more or less stationary for many years but of late years they have grown until at present there are over 500 in the Paku school which has been raised to the high school grade and about 300 in the Bwe school, now called the Bunker Memorial.

In 1877 Rev. A. V. B. Crumb joined the Paku station and later married Dr. Cross's daughter. Rev. B. P. Cross also was at the station for a short time and following him the Rev. E. N. Harris came from Shwegyin and with his wife has carried on the work until the present time. The Paku Karens live in a hilly region and long hard tours are the lot of the missionary in charge of this field.

In the school work on this compound there have been a number of earnest lady workers. Miss Simmons has still a large place in the hearts of her old pupils tho she has been dead more than twenty years, and middle aged people in the village of Klerla remember Miss Palmer who years ago spent three months teaching in their village. At present Misses Adams and Carmen are directing the work of the large high school.

Rev. C. H. Heptonstall came out in 1893 to be associated with Dr. Bunker and carried on for a number of years after his retirement, leading the people to a greater degree of self-support. His long tours on which he was accompanied by his wife among the churches

will long be remembered by the villagers. He was followed in 1919 by Rev. and Mrs. A. J. Weeks who carried on the policy of getting on without so much aid from America, a rather thankless but necessary task. He also made a beginning of organization for Home mission work directed by the Karens themselves. On their leaving for furlo Rev. and Mrs. Lee Lewis took charge in 1925 and have continued to press the teaching of stewardship and have seen the mission put on a self-supporting basis.

In the Bwe school a few of those who have left their impress are Miss Joanna Anderson, Miss Alta Ragon, Miss Nelson, and now Miss Maine. Miss Harriet Eastman our oldest missionary who is nearing her ninetieth year has long made her home here, spending the greater part of her time on literary work. She is greatly beloved by the people.

There have been many fine and noble Karen pastors who have fought both wild animals and dacoits as well as preached the gospel of peace. Their zeal has not been lacking tho cut off as many of them are in their remote mountain homes and poorly equipped with educational advantages, they have lacked the culture and vision that comes from wider Christian contacts and better trained minds.

Shwegyin.

In 1853 Rev. Norman Harris and family opened work at Shwegyin. Two Karens, Thras Taree and Du Mu were at once attracted by his reading from a book and speaking in Karen. In November a few weeks after his arrival Mrs. Harris died and with sorrowing heart the missionary carried on alone finding a field white unto the harvest for in two years he had gathered 700 converts who grouped themselves into six churches and formed an Association. After the first flush of the mass movement progress became slow. Many of the early pastors were earnest men but with little education and

seemed unable to cope with enlarging problems. It was said that they knew only two things, "one, that the Karens had received back their long lost book at the hands of the white brother and the other that they no longer need fear the evil spirits for Christ was stronger than they." The groups of Christians in the various villages never received any aid from American money. They were self supporting from the start, tho in many cases the pastors largely supported themselves. They early gave up an appropriation for their town school, and at one time gave Rs. 300 to help hasten the return of their missionary from America.

A Delegation of Karen Villagers Coming to Attend Association in the Hills

After Mr. Harris' retirement in 1882, there was a period when their leadership was uncertain and ineffective. In 1893 there were forty-five churches with a membership of 1,650. In this year Rev. E. N. Harris took

up the work laid down some years previous by his father and remained as their leader until 1919 when he moved to Toungoo.

In 1898 a decided forward movement took place when the Association undertook to branch out and open up work for the Karens to the east toward Siam at Papun, and also to establish two other outstations at Kyaukgyi and Nyaunglebin. They gave some of their best leaders for this work and their missionary zeal roused the churches to greater activity at home. In 1893 they contributed for Christian work about Rs. 5,000 but under the impulse of this new movement these gifts increased until in 1903 they reached a high water mark of Rs. 36,000. New buildings were built at these outstations and schools opened and evangelists were sent to non-christian villages. Papun has grown into a separate Association which has however, recently joined the Rangoon Association. Nyaunglebin is also a separate work and has its own missionary. Kyaukgyi has long been a center of Christian influence under Thra Nya Say. Its school has sent many young men to the Seminary where they have been trained for further work.

After Mr. Harris' removal Miss Stella Ragon carried on the work devoting her time principally to the school until this year when Rev. and Mrs. C. L. Klein have taken up the task and they are now leading the people in a forward movement to strengthen the existing churches and to work out into unoccupied areas.

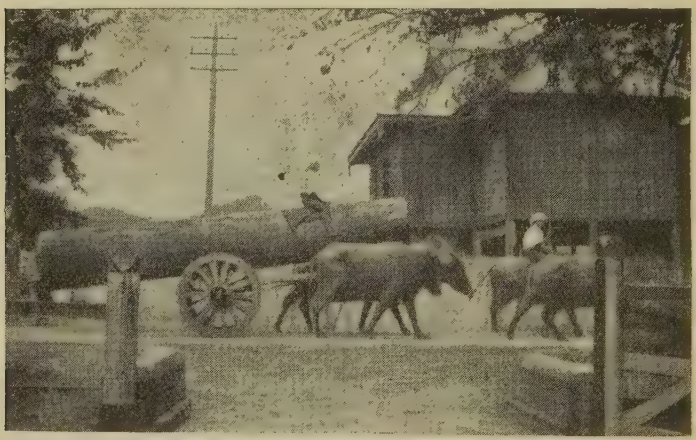
Nyaunglebin

Nyaunglebin, one of the outstations developed by Shwegyin, is a flourishing town on the railway line to Mandalay. Here a fine schoolhouse and chapel have been built and a mission station has come into existence. A little less than a decade ago the churches in this vicinity broke off from the parent Association and formed a group by themselves. They have now about 1550 members who comprise twenty-five churches. Miss Petheram is the lady

who carries the burden of the work. Before Miss Ryden (now Mrs. Lewis) and Miss Peter were stationed here. There is a fine corps of Karen teachers and pastors and during this present year they have been aroused to fresh activities by the visits of the Gospel teams.

Henzada

"Henzada is the child of Tavoy" says Mrs. Phelps. From the former place came the Rev. and Mrs. B. C. Thomas in October 1854 with a goodly company of Tavoyan Karen workers some of whose descendants are still powers for good in the district. Among the first places where a group of converts was gathered was on the east side of the Irrawaddy, in what is now the Tharrawaddy field, for both fields were worked as one up to 1885. Mrs. Thomas who was an exceptionally active woman immediately opened a school and kept it up despite considerable difficulties, not the least of which was the burning of the school building. Much evangelistic work was done by the Thomases and a large number of churches were started during his time. But he



Logging with Buffaloes in Burma

wore himself out and on his way to America died as the steamer was entering New York Harbor. Dr. and Mrs. D. A. W. Smith followed in charge of the station for eight years from 1867 on.

During this time a strict revision of the church rolls was made and three significant forward steps were taken. Two of these were innovations but have been adopted by most other mission fields as well.

The Home Mission Society was formed and all funds were put into the hands of a committee of which the missionary was only a member and they were alloted to such workers as were thought most needy and evangelists were sent to such places as the Karens themselves thought most advantageous. In this step Dr. Smith was following in lines already laid down in Tavoy, Bassein and Rangoon.

The second innovation was to establish the weekly offering in the Sunday services forever after known as the "pice-a-week" collection. At harvest time annual contributions had long been the rule but the making of weekly offerings as a part of the worship brought to each member a feeling of sharing in the work of the Kingdom throughout the year.

Again the pastors out in the jungle villages with no books and few Christian contacts had little opportunity to grow either mentally or spiritually and for their help the annual month of Bible study was instituted. A month when they were shut in by heavy rains was chosen and this has now become a feature where pastors in many fields have received new inspiration and training for real spiritual leadership.

In 1875 Mrs. Thomas returned to the field on the Smiths being transferred to the Seminary. She was later joined by her son the Rev. W. F. Thomas who with his wife carried on until 1886 when he went to Sandoway to work for the Chins. It is interesting to note that the Chin work in Sandoway was started by Karen missionaries

and Karen workers borrowed from a Karen field. The next year Rev. W. B. Price and his wife took up the work. During the time considerable advance work was done and the Thomas Memorial school building costing Rs. 30,000 was built entirely by the Karens.

On Mr. Price's tragic death in 1899 Rev. and Mrs. Gilmore were transferred from Tavoy—another gift from Tavoy to Henzada—and continued until 1905. Then Rev. A. C. Phelps came and he and his wife have been in charge of the station up to the present. Dr. Gilmore interested himself in the Pwo members of the churches and helped them to found their own separate Association and to undertake aggressive forward work. During his time the Ko San Ye movement made large ingatherings in this field and much was done to conserve the best elements in that group. A large number fell away but many have ultimately returned to church membership.

During Mr. Phelps' time there has been considerable building and the compound has been greatly improved. The station school has become a High School, the work of the Home Mission Society has been pushed and the Christian Endeavour and Women's Societies are flourishing. Contributions have grown and many Karen leaders have come to positions of influence. Thra Mg. Po the first graduate of the Anglo-vernacular department of the Seminary is pastor of the town church and Thra Po Myaing is a strong leader of the general field work.

Tharrawaddy

Along the eastern bank of the Irrawaddy River there is a wide strip of marshy land, impenetrable jungle it used to be, and this formed such a barrier between the two sections of the Henzada field that in 1889 the request of the Tharrawaddy Karens for separation and to form their own association was granted. The Rev. W. B. Calder was designated as their mission-

ary but within a few months he was driven home by illness and never returned to the field. Other missionaries were from time to time designated to this new station but older work called harder and they were switched off. In 1895 Miss Sarah Higby after years of service in Moulmein and Bassein offered to take up the school. She was crippled and confined to crutches but she did wonderful work in building up one of the best schools in the province for which public service she was the first missionary of our Society to receive the K. I. H. Medal. She trained many young men for large spheres of service not the least of whom is Thra San Baw, K. I. H. who is now in charge, in the room of a foreign missionary. He is the first Karen to take such a large responsibility in the Christian work of the country.

For many years the field was looked after by the missionaries at the Karen Seminary, Drs. Smith and Thomas, but in 1903 Rev. H. I. Marshall and his wife, a daughter of Dr. Smith, became the resident workers. Evangelistic work received a new impetus. The Home Mission Society took up work in the Pegu Yomas and in 1912 the school grew to be a high school, the second Karen high school in the country. On removal of the Marshalls, to Toungoo and then to the Seminary at Insein, Rev. and Mrs. Lee Lewis carried on the work efficiently until returning to America for furlo they turned the evangelistic work over to Thra San Baw and the school over to Miss Johnson and Miss Gertrude Anderson. The latter is still in charge of the school which has maintained a high religious standard and done a large amount of week-end campaigning among surrounding villages. For a number of years Miss Violetta Peterson was Miss Higby's faithful associate and made herself beloved by all the people.

During the five years in which Thra San Baw has taken charge of the evangelistic work, there have been 852 baptisms and two new churches have been added to

the rolls. There are now 41 churches with a membership of 2663.

Thra Po Kaing came to the field with Mr. Calder and for many years did faithful service, for some time carrying on all alone. He is now the veteran pastor of the town church.

Loikaw

Toungoo missionaries once in a while penetrated the hills on the border of Karenni and the Shan States. In the year 1899 Dr. Bunker and Dr. Johnson moved from Toungoo to Dawshii, one of the leading villages of this section and with the permission of the Christian chief built a mission house and small chapel there. Five or six villages had accepted teachers and others were becoming interested. Rev. C. H. Heptonstall came for a year after Dr. Bunker's return to America. Then Rev. and Mrs. S. E. Samuelson took up the work in 1903. They continued until 1909. During their time the mission station was moved to Loikaw the chief town of the state as being a more advantageous place in which to live and work. Dr. and Mrs. Johnson returned to the work and carried it on until his death in 1915 after which his wife heroically took up the burdens and worked alone until 1923 (with the exception of a year in which the Heptonstalls returned) when she was relieved by Rev. and Mrs. G. E. Blackwell who tho hindered somewhat by illness, strengthened both the churches and the school work and remained till their furlo in 1927. Since that time Thra Kra Su has done the work of a missionary with the help and advice of Mrs. Johnson who still resides at Taunggyi. New villages are becoming interested. Inquirers are now found among the formerly hostile Red Karens. The Padaung villages are asking for teachers and the prospects of the work were never brighter than now. Village schools have increased somewhat to the detriment of the vernacular town school, but there is on the whole more desire for edu-

cation now than was ever manifested before. Thra Krasu who has been with the work since its beginnings is now holding the fort alone.

The Karen Theological Seminary

The rearward eyes of Janus look back to the time when the Karen Ko Tha Byu had been a Christian but seventeen years and sees Dr. and Mrs. J. G. Binney coming out to Moulmein to establish the school which was from the first known as The Karen Theological Seminary, thus being one of the first Christian seminaries for the training of Christian ministers to be founded in the Orient, and the fourth in India that has had a continuous existence.

Morning Work at the Karen Seminary
(Students grading for the New Smith Memorial Buildings)

Dr. Binney continued to direct the school until 1876, except for two rather long intervals of sojourn in America, during which time Rev. Jonathan Wade, D.D., the pioneer Karen missionary of Moulmein who reduced the Karen language to writing, acted as President. From 1876 to 1916, a period of forty years, the beloved

President of the Seminary was the Rev. D. A. W. Smith, D.D., who not only administered the school but added very materially to the list of text-books available for the use of the students. During his term of service the Seminary was moved from Rangoon to which central place it had come from Moulmein in 1866, to the present suburb of Insein, where it has now found a permanent home in a most delightful compound on a hill commanding a beautiful situation, and side by side with the Burman Seminary which serves the non-Karen races of Burma Christians. Much needed new buildings are now being put up. The first to be completed is one of the Smith Memorial dormitories.

From 1916 to 1921 Rev. W. F. Thomas, D.D., was President and during this time the Seminary continued to prosper. At the end of that time, however he resigned to take up the position of General Evangelist for the Burma Mission and Rev. H. I. Marshall, D.D., took charge of the Seminary and still continues as President. Since 1922 several new men have joined the teaching staff, Thra San Ba, B.D., Thra Aung Mo, and Thra Maung Bu. During the rainy season of 1928 Thra Sein Pe took the place of Thra San Ba who had a leave of absence to attend the Jerusalem Christian Council and the Baptist Conventions in America.

The Seminary draws its students to the number of 114, from all the districts of the country in which Karen Christians are found. An effort is now being made to raise the standard of admission and instruction in order to provide a much needed higher type of Karen leadership for their churches.

From time to time since 1900 advanced students have taken some work in English. At the beginning of the year in 1927 three men from Judson College and one High School graduate applied for permission to take a regular theological course in English. Mr. Wiatt who had only recently come to the Burman Seminary took up the task of arranging for these students and

completed an agreement by which the **English Department** should be affiliated with the Northern Baptist Seminary in Chicago, U. S. A. These students are now continuing their studies under this arrangement. This marks a decided step in advance in Baptist Theological Instruction in Burma. Mr. Wiatt is Dean of this new Department.

Beginning with 1927 an effort has been made to make the teaching of the Seminary more practical and to more closely relate it to the work of evangelism and pastoral work. The upper classes spend alternate week-ends in nearby villages where they have actual evangelistic work and preaching to do. They make full reports of this work and their problems are discussed each week on their return to the classroom. This work has greatly improved the spirit and the interest of the students in the tasks which they will have to perform when they have graduated. Rev. V. W. Dyer has taken direct charge of the evangelistic campaigns and his services are greatly appreciated.

KAREN SEMINARY STUDENTS IN CAMP
(A Race with Dugouts)

An annual week-end camp at Kokine lake gives a practical demonstration of camp work for boys.

The American Baptist Foreign Mission Society makes only a small annual appropriation for the maintenance of the Seminary. The contributions of the Karen churches amount to about Rs. 5,000 ($1,666) annually. In addition to this the income from endowment funds, both Karen and American, produce an almost equal sum. The Karen endowment fund has now reached Rs. 41,737.

The Karen Woman's Bible School

So small was the estimate of what women could do for the kingdom of Heaven that it was not until 1897 that Janus could see the opening of a Bible school devoted to training of young women for Christian work. The gift of Rs. 1,000 from a Moulmein Karen enabled Mrs. M. M. Rose to build a dormitory to accommodate the school and it began with twenty-two girls of whom only nine completed the three years' course. With Mrs. Rose were associated Mrs. Elwell and Miss Lawrence. Later Miss Peterson went to her assistance and on her death in 1922 succeeded to the management of the school. Miss Alta Ragon has been associated with Miss Peterson and they now carry on the school with the aid of four Karen teachers of whom Thramu Aung Byu is the senior.

In 1920 a new chapel was erected in which the school has recitation rooms. This is called the Brayton Memorial in honour of Rev. D. L. Brayton, the father of Mrs. Rose and for many years a missionary to the Pwos and the translator of the Bible into their language. Since then a fine new dormitory has been provided for the school. At present there are about eighty students who are preparing to follow those who have already gone out for service as Bible-women and teachers in villages all over the province.

The Burma Baptist Convention

No review of the Karen Mission could be quite complete unless the eyes of Janus had noticed the Burma Baptist Convention. Since the Karens form seven-tenths of the Christian population of the country they must have taken a large share in the Convention. This body was formed in 1865 for the purpose as stated in its constitution "To strengthen and unite the Baptist churches of Burmah in mutual love and Christian faith and to extend the work of evangelism to all regions within our reach which do not receive the gospel from other agencies."

This body which has met annually from that year to this and has grown in power and influence. Its yearly meetings are an inspiration both to the Christians and to the non-Christians for they cannot understand how such a large body can meet without dissentions and violence. It has gathered to itself considerable funds and the annual contributions are expended for frontier work each year.

Conservative elements have held it to the lines in which it was first organized with missionary control largely in evidence. This has tended of late years to somewhat retard its influence and national conferences under the unaided direction of the nationals themselves have gradually taken a leading part in the thought of the people until they now are overshadowing the parent body, which however must continue to carry on and will no doubt, when the urge for united effort is more keenly felt, bring these various conferences together again in a united body.

The Karen Conference, now called the Karen Baptist Convention, has for several years carried on mission work of its own in Siam and bids fair to be the body which will take a constantly increasing part in the life of the churches.

The Followers of Ko San Ye

Looking backward again our patron god discovers that the influence of the Baptist Mission is now felt strongly in villages which do not count on the rolls of any association. About twenty-five years ago a Karen religious leader, Ko San Ye came into great prominence and gathered thousands of non-Christians to his banner. He enlisted Christian preachers to teach and baptize these people. Later he separated himself from the mission and the majority of his followers followed his example and called themselves the "Free Church."

Since that time, Ko San Ye having died and their leadership not being united, they have drifted apart from one another to a considerable degree. Now thru the efforts of Dr. Po Min and Thra Po Doke they are being rounded up and brought into fellowship with one another, with the avowed purpose of finally bringing them back into fellowship with those churches which have always co-operated with the mission. Of the some six or seven thousand who went out, some three thousand have now signified their willingness to rejoin our forces. At present they have formed what is called the Loyal Baptist Karen Association.

A Final Backward Glance

Taking one last look thru the rearward eyes of the god of the doorway, we see a race, once skulling slaves hidden in deep jungles, now emerging and being transformed into men by the power of the gospel of Jesus Christ. Gaining respect for themselves they have won the respect of even their former oppressors. From poverty they have risen to prosperity. Some have become employers of their former oppressors. Among them are found officers of Government, judges, constables, lawyers and medical men. In business they are desired because of their reliability. In educational circles they have penetrated many Burmese schools and form a large part of the staff of schools in areas in which

no Karens are found. Their own schools are second to none in the country. Their girls as well as their boys pass from standard to standard and finish their training in Judson College. What a contrast to the conditions of a hundred years ago!

The coming of the "white brother" has brought them a religion of freedom and setting them free from their fearsome evil spirits and from their inexorable customs, they have developed spiritual growth, such as even the most sanguine interpretation of the hopes of the elders never dared to expect. This has meant the cultivation of character and thru it has come a social recognition that has had a tremendous influence upon the province of Burma. They have risen to become the second race of the country and to exert an influence upon their more numerous Burman neighbors that is bound to develop more and more until it will be one of

A Contrast in Karen Styles
The Old and the New

the most potent forces for the bringing in of democracy and self government toward which the peoples of the Orient are now working.

What a story to tell of the work of one brief century!

ON THE THRESHOLD—1928

The backward looking face of Janus has seen into the background from which the present is emerging. To-day we stand on the threshold of the second century. And the Karens of the Present how do they appear to us?

The first thing that strikes the onlooker is that, as the Karens come to this centennial year, they stand in groups. There is no lack of numbers. They stand some 70,000 strong, counting only those whose names appear on the rolls of the churches, or more than three times that number if we count those who have come directly under Christian influence. But when we take a second glance at their formation we find each district stands slightly apart by itself. There are captains and adjutants, Karens all, strong and sturdy who stand in the forefront of each group but will not the future call out officers of higher rank who shall stand out as leaders for the whole nation?

In the **Tavoy** group we see standing beside Rev. and Mrs. Sutton, Thras Nuru and Tudee and a number of men who are aging and looking for younger men to take their places, as leaders for the 4,000 church members. The seven young men now in the Seminary will soon return to reinforce their strength. We see the spacious Morrow Memorial building standing unfinished but with herioc efforts the money is being raised to finish this fitting memorial to that sturdy missionary who never left things half-done. Tho it will take more than Rs. 150,000 ($ 50,000) to complete the task, money is being brought in, much of it in small gifts which spell real sacrifice and the building will go on and the newly recognised high school will take up its work in the new building in May 1929. Stimulated by the enthusiasm

roused by the success with which these people entertained the Burma Convention and celebrated the centennial of the beginnings of Christianity both in Tavoy and in Burma, they are facing their new and enlarging tasks with faith and joy. All honor to Tavoy and her faithful Karens.

North of Tavoy stands **Moulmein,** by the mouth of a great river. Nearly twice the size of her twin sister Tavoy, she combines in her fold both Sgaws and Pwos as we find them in no other field working together in a forward movement to hasten the coming of the Kingdom. Mr. and Mrs. Weeks are ably supported by Thra Joseph Pawmlaw, general evangelist and all-round leader, while in the school Thra Po Win, B.A., takes the lead. With these men stand others some old and faithful, others young and winning their spurs, as is Thra Po Sin of Donyan who through great tribulation is bearing the burden in his youth. Plans are in hand for sending more men for better training for the ministry, one to be a B.A., five to be High School Graduates, and others to be such as may be admitted to the Seminary for vernacular training.

On the compound a new school building is in process of construction, despite the fact that it is now temporarily held up by lack of funds and grants from the Education Department. The high school is meeting the situation nobly under Miss Beebe's management. Education is gaining a hold in the district. At Kya-in there is a fine middle anglo-vernacular school managed entirely by the villagers and its fine brick building is the best village school building in Burma.

Aggressive evangelistic movements are on foot. Pastors are reaching out from the villages to the non-Christians about them and the results of their work are found not only in their own districts but even across the border into Siam. Gospel campaigns have become a regular means for reviving churches that have fallen into ruts.

Divided from Moulmein by the Gulf of Martaban stands another large group nearly three times its eastern neighbor. **Rangoon** is the second largest Association in Burma with its almost 14,000 Karen Christian members. Here the name of Vinton will never be forgotten. Built upon the solid foundation laid by the founder, and strengthened by his son, now his grandchildren Rev. and Mrs. Seagrave, and Mr. Herbert Vinton, and even a great-grandchild, Miss Rachel Seagrave, are perfecting the development of the people. Widely scattered are the villages and difficult to reach some of them are, but yet they work together under their leaders of whom there are many. Good men they are with moderate attainments, but seeking ever the perfecting of their work.

There is Thra San Yoe, the general Secretary of the Association, Thra Saw Ku of the town church, Thra Pan, Young Peoples' worker, village pastors such as Thras San Nwet, Ko Dwe, Ollie, and many others, each a power in his own locality, whose work, helps to bring the 500 to 600 new converts each year. In branching out for their non-Christian fellow tribesmen they maintain a mission in Siam where results are now beginning to be seen.

A new development in this field has been the sectional meetings of pastors, where those who live in near-by localities get together once a month for conference and prayer. These meetings are helping the spirit of co-operation and keeping alive their evangelistic zeal. The fact that the Seminary is located in the Rangoon field has also given them the benefit of the visits of the gospel teams which have brought fresh interest to many villages.

In education there are many middle schools in the villages where the chapel is also a place of instruction. The Pegu Karen High school in town over which Miss Seagrave presides with the able assistance of Thra Amos, headmaster, and a group of fine teachers, serves

to lead some 700 children along the path of learning. Its fine new girls' hostel is a monument to the faith of the faithful whose foresight is being rewarded by seeing it filled and all bills for building expenses being gradually paid off.

As the Rangoon unit reaches out westward it mingles with another crowd which is even larger than itself. For **Bassein** with its 16,000 members, is the largest of our mission fields and perhaps the largest single organization in the territories of our Mission Board. In the forefront stand Dr. and Mrs. Nichols, surrounded by their hosts of faithful co-workers. For years, longer than any other missionary now in Burma, Dr. Nichols has travelled up and down the creeks of his wide field in the launch "Aurora" bringing light and life to his people. Now relieved from many of his former burdens he still goes in and out among them. With him Thra Maung Yin, outstanding leader and adjutant of the forces, keen on evangelism and for building up the people in all that is good, works unceasingly. Flanking them on either side gather the pastors, and evangelists nearly two hundred strong; old men like Thra Tha Chut and Thra Chu Keh, veteran "war horses" as Dr. Nichols delights to call them. Others follow on, as Thra Du Lay, Thra Po Ban of the town church, and well, time will not suffice to speak of the long list of well tried men who make up the leadership of this field, men who are the fruit of long time fellowship and close association with their missionary and who have profitted by his careful instruction.

While to these people Bassein is their dearest center yet they have sent their messengers beyond its border and to the Kachins of Bhamo and to the Shans of Mong Naung their members have gone and are still carrying the message of life.

In school work they do not lag behind, for their big Nichols High School is the oldest of Karen high schools, with its about 1,000 pupils. It meets in the beautiful Ko

Tha Byu building. Here Mr. and Mrs. Sowards give themselves for everything that will promote education. Miss Tingley, for years a faithful teacher and helper, has guided generation after generation of pupils on the way to learning. Thra Choot Po also a veteran of the service has long held the position of headmaster and with him is a strong corps of Karen teachers. There are other schools in the villages which serve as feeders for the town school.

Beside the larger Sgaw Karen group at **Bassein** we find another, the **Pwo** association. Though only about one third the other in size yet here we find an earnest and strong unit who are pushing their work under the leadership of Rev. and Mrs. Conrad. Beside them we find aggressive Karens, notable among whom are Sra Shwe Ba, Sra San Te, and others who have given

Pwo Karen Pastors and Workers of Bassein Gathered for a Month of Bible Study, September 1928

years in the service of their people. Their school recently raised to a high school has never wanted for pupils nor has its influence been small in the life of the people.

Standing apart geographically but not in spirit, we have another regiment, that of **Shwegyin.** Here Rev. and Mrs. Klein have recently taken hold. New life is coming to these old churches and glad of a new leader, the Karens widely scattered among their high hills are rallying to support their work. Here again we find tried and true men, such as Thra Pan Ya Say of Kyaukgyi, school manager and pastor and untiring travelling evangelist; while in town the gentle and cultured Thra Isaiah Taree, descendant of a noble family, tho frail in body has a spirit that is unquenchable. There are village pastors such as Thra So So who are leaders indeed. To supplant such men and take up the burden they must soon lay down an earnest effort is being made to bring young men to give themselves to the ministry of their churches and for a group which will comprise both college graduates and less educated men to go to the seminary for training for this work.

The town school has long and faithfully served its constituency and is now being put on a more secure financial basis. The old mission house will soon be a thing of the past and a new and much more convenient residence will take its place. Thus Shwegyin is facing forward with spirit and enthusiasm.

On the plains hardby Shwegyin is the younger sister, once a part of that older group, but now a separate Association by themselves. These are the people of **Nyaunglebin,** standing 1,550 strong. Miss Petheram directs their school, and helps Thra Ah Gyaw the district evangelist as he goes in and out among the churches. This year has seen a revival of life and many non-Christians asking the way of life as they have been stirred by the gospel teams of the students from the Seminaries. Their outlook was never brighter for a forward movement.

To the west of Shwegyin we see another assembly of people standing on rugged ground and as we look up and down their hills and valleys we find that they are not a unit but that they are a collection of various tribes and that their languages are confusing like a miniature tower of Babel. This is **Toungoo.** Two major groups stand on the threshold of 1929. The **Pakus** and the **Bwes,** but of the Bwes who will say which are Bwes and which belong to other mountain tribes?

We see the 6,000 Bwes and the associated tribes grouped around Rev. and Mrs. Lee Lewis. We see them standing with less certain poise than some of the other groups. They are reluctant to come out of their secluded hills. They hesitate to give up customs cherished for generations. Living in the mountains is hard but they stick to it. Education has not brought them the freedom which they might have inherited. Their isolation has led to mistrust of one another and of outsiders. However there are signs of encouragement and they are making a real effort to collect a good sum to build a Bunker Memorial School building.

Work in the hills in the East is languishing for want of suitable preachers and for proper support. But on the Western ranges of hills new interests are opening up and numbers are being added to the churches. Karen leadership is growing as they are thrown more upon their own resources and less dependence is placed on American money.

In town we see the school growing and maintaining a strong influence under Miss Maine's competent care. The Bunker Press which began as a bit of practical education has been developed under Mr. Lewis' eye until it has made a contribution of Rs. 3,000 ($1,000) to the school which with a Government grant has enabled a dormitory to be rebuilt and greatly enlarged.

Beloved and honored by all these people sits Miss Harriet Eastman in her wheel chair. More than two-thirds of her long life of ninety years has been given to

the Karens. Now in the evening of her days they gather about her to do her honor.

Hardby are gathered the Pakus where Rev. and Mrs. E. N. Harris stand in the forefront, with their more than 4,000 fellow-Christians. There are pastors both old and young, Thra Maung Po, Thra Tet Tet, and Thra Shwe Lu, and many others. Many hard days of travel it takes to find all these people for they love their hills. We find them organizing themselves into four groups in order that they may better carry on their Home Mission work, better nurture their churches and reach out after the non-Christians.

Some of them live on the plains. Here there but recently has been a stirring to new life thru the efforts of a gospel team of students led by one of their own number in which new life has been developed in old churches. In this work great promise of future leadership is found in the fine young man who is preparing for service at the English department of the Seminary.

The high school under the helpful care of Misses Adams and Carmen shows increasing numbers, having passed the 500 mark, and stands for training both in learning and character. It is not only a field but also a force for evangelistic endeavour.

Looking farther up into the hills we see another company of about 1,000, heterogenous in composition with diverse languages, **Loikaw,** with Padaungs and Yimbaws, Red Karens and other dialects too. They look to an old man for their captain. Thra Kra Su old and rugged but a regular saint of God is carrying on where missionaries have found it hard to work. Mrs. Johnson who has not held her life dear to herself but held it in trust for these people is now retired at Taunggyi, but is always ready with advice and help. For years the seed sown on these hills has lain dormant but now there seems to be a stirring of life and there is great promise of the future. The school in town has not grown in numbers but has maintained itself against difficulties and

continues to serve the children who can climb the hills and cross the deep valleys to reach it.

Turning to the plains again we see a fine energetic gathering of people standing with Rev. and Mrs. A. C. Phelps at **Henzada.** They have their Karen adjutants in Thras Po Myat, Po Myaing, and Maung Po, the latter the pastor of the town church. There are others in their own communities who are not without power. One village church we see is constantly increasing so that it now numbers over three hundred tho only five years ago it had not yet come into existence. Additions are seen coming in every week. Evangelistic bands go out from the town school under the leadership of Thra Po Myat and their efforts have brought in many new members. Altogether they now number 7,000 and more.

We see the town high school growing and becoming a power for good. Its compound is filling up with buildings. A new dormitory and drill shed for the girls have just been added. Funds are coming in for a fine big building in which to house the school and it will not be long before actual building work will be begun.

Closely related to Henzada but separated by the great Irrawaddy river stands a sturdy company **Tharrawaddy.** In the forefront we find not a "White Brother" but a Karen, Thra San Baw, who holds a decoration from the King-Emperor for "public service in India" (K. I. H.). Two and a half thousand Karens are in this group. Other leaders there are too, such as Thra Kya Bu, Shwe Dwe, and Maung Kin, Burman by blood but Karen by adoption, to mention only a few. They teach that the love of God is shown in service. They have carried the banner of the cross to the eastern hills and added to their numbers there. They are strengthening their churches and evangelizing their borders. Their leaders are able and full of zeal and the followers are loyal and earnest.

With them stands Miss Anderson. The high school is her province but her heart goes out to the un-

evangelized wherever they may be. With her the school is not only a place in which to get education but a place in which to serve and win both scholars and villagers to Christ.

Gathered along the banks of the Irrawaddy there is another Karen holding the banner at **Maubin.** He too stands in the van of his two thousand fellow countrymen. Though Thra Toe Khut is a Paku from the hills he has mingled with the Pwos of this field and they acknowledge his leadership and follow his direction. There is a stirring among them as a new experiment in district evangelism is being tried out under plans outlined for them by Mr. Dyer. They are busy with the usual activities and maintain their work with vigor. They are fortunate in having Miss Pound, a veteran of twenty-five years service, free to give all her time to evangelistic work in the villages.

With them stands also Miss Finney for the school is her charge and with the 350 odd school children she has a great influence for good, as they go out each week for vernacular Sunday schools about the town.

A Gospel Team
(Students of Both the Burman and Karen Seminaries starting out on an Evangelistic Trip)

BERKELEY BAPTIST DIVINITY SCHOOL

These are the companies which have gathered under the banner of the mission established by the "white brother." But standing somewhat apart is **another group.** Christians they are, tho many are untaught and not altogether without superstition. But two to three thousand strong they stand waiting and hoping that before another year comes around they will be of us again. In the lead we see Dr. Po Min and Thra Po Doke. By themselves they are working that these groups may not become more widely separated but that they may learn the truth that in union there is strength. A meeting of this group with Dr. Robbins was successfully carried thru which we trust may result in a growing fellowship with them.

With students gathered from all the Karen fields to the number of one hundred and more, the **Theological Seminary** holds the key to the future of Christian leadership for the coming century. The fine staff of consecrated teachers of whom Thra San Ba, B.A., B.D. who has just profitted greatly by being a member of the Jerusalem Conference and by attending the Baptist Conventions in America, is outstanding, are getting in close touch with their students and building them up both in character and effectiveness. Week-end evangelistic trips, conferences with successful pastors, actual experience in personal work all serve to motivate their study and to give them a taste of the joy of Christian service. Not the least among the various influences which are leading these young men on to higher ideals of attainment is the presence among them of college trained students of the newly opened English department of the seminaries.

Not too far away from this group of young men, just suitably near, stands an attractive company of young women, some eighty strong. They are the girls from the **Woman's Bible School** with Miss Ragon at their head supported by her staff of Karen teachers. They are eager to be about their Master's business, going out for evangelistic work, to lead little children

into the way of Life, and to give to the women of the villages an uplift that will make life more worth while.

THE KAREN CENTENNIAL CELEBRATIONS

On the threshold of the second century we pause to make public recognition of the progress of the gospel hitherto. The celebrations were held both at Tavoy where the work began, and at Rangoon the most central point in Burma.

On October 25th a steamer, with thirty-four missionaries and 350 nationals aboard, pulled out of Rangoon for the historic town of Tavoy some 180 miles away. This in itself was an event of great significance since for most of the nationals it was their first ocean voyage and certainly so many national Baptists of Burma had never been on one ship before.

The American Baptist Mission Board had sent a Deputation from America for this historic event. Secretary J. C. Robbins, D.D. was the leader, as he and Mrs. Robbins had been to Burma two other times. This was their first trip to Tavoy, in fact, the first visit of any Board Secretary there in ninety-two years. Prof. Henry B. Robins, of the Department of Missions, Colgate-Rochester Divinity School, an expert in Missions, was a most helpful member of the party for his supply of carefully prepared addresses seemed inexhaustible. Mr. and Mrs. C. Aldrich of Troy, N. Y. with Miss M, Burnham, of the Assam Mission, completed the party. Prof. Robins and Mr. Aldrich were members of the Board of Managers of the A. B. F. M. S.

Such an outstanding event required that we invite our Baptist friends in India to join in our rejoicing. Rev. H. Anderson and Rev. B. A. Nag of the English Baptist Mission, Calcutta, and the Rev. H. C. Long and Mr. Shau of the American Baptist Bengal-Orissa Mission, brought the felicitations of their respective groups. The delegate of the Canadian Baptist Mission,

Rev. David, arrived in Burma in time for the public Meeting of the Centenary in Rangoon. The messages of these brethren to the Convention as well as to the Conference in Rangoon were well received by all.

Though the attendance was not as large as some other recent Conventions it is said that the Tavoyans were amazed to see so many Christians in their town for they had not supposed that there were so many Christians in all Burma. The spirit of co-operation and help on the part of the Christians of Tavoy was splendid.

One of the highlights of the Convention was a Pageant portraying the life and results of the ministry of Ko Tha Byu, the first Karen convert. This was

A Baptism in Burma

prepared by Dr. and Mrs. H. I. Marshall of the Karen Seminary and showed the purchase of the bandit-slave Ko Tha Byu in the Moulmein bazaar, his conversion, baptism by Mr. Boardman, subsequent ministry and early death. The transformation of the Karen people

and the mission of the Karen evangelists to other races made a striking finale.

"I believe," wrote a delegate, "all will agree that the most impressive service of the day was the four o'clock baptismal service held at the same *dhobe* tank in which a hundred years before Ko Tha Byu had been baptized. From 1,200 to 1,400 people were gathered on two sides of the tank to witness the good confession. The opening services were participated in by the pastors of the Karen, Burmese, Chinese and Indian communities. There were ten Indian, six Karen, four Burman and three Chinese candidates for the ordinance. The pastor of the Karen Church administered the ordinance for the Karens, Rev. M. L. Streeter officiated for the others.

"One could not but let his imagination picture the scene as it had been a century previous in contrast with the scene to-day. Then one missionary with one lone convert, the first for a whole Nation, approached this spot with possibly a very few friends to witness the scene. To-day in the presence of a great multitude, a group of candidates from each of four great leading communities approach the baptismal waters, Burman, Karen, Indian and Chinese. Then there was no great National group of Christians to welcome this one lone adventurer. To-day the multitude of witnesses are only delegates of great Christian Communities scattered all over Burma. It was a most inspiring sight fraught with great significance such that no Christian with any appreciation of it could witness without a thrill."

The Governor Presides at a Public Meeting in Rangoon

On the return of the party from Tavoy a public meeting was held in the Vinton Memorial Chapel.

The Meeting was presided over by His Excellency Sir Charles Alexander Innes, K. C. S. I., C. I. E., I. C. S. After the singing of the "O God, Our help in ages past," the Rev. E. N. Harris of Toungoo led in prayer.

The singing of the Combined Choir and the Judson College Glee Club was excellent. Some said it was the finest music they had ever heard in Burma. The Combined Karen Choirs under Thra Johnson Kan Gyi rendered "Alpha and Omega" and those who heard Thra Johnson sing in Chicago at the Northern Baptist Convention know of his ability. The College Glee Club with Mrs. S. H. Rickard, Jr. as director sang De Koven's "Recessional."

After a word of greeting by Rev. G. S. Jury, M.A., President of the Burma Conference, Foreign Secretary J. C. Robbins brought the greetings of American Baptists and said,

"The Ko Tha Byu Centenary Celebration has lessons not only for the Karens but for the Burmans and for representatives of all races here gathered tonight. There are no racial or geographical frontiers to spiritual truth and spiritual heritage. The sainted young George Dana Boardman little realized when a hundred years ago in Tavoy in obedience to the command of Jesus, he baptized Ko Tha Byu that in America and here in Burma a hundred years from that date a notable company of people of all races would be assembled to celebrate the centenary of the baptism of this first Karen convert. The far-reaching influence of Ko Tha Byu's life and work make clear the supremacy and far-reaching influence of spiritual values, a lesson and encouragement for all of us for it is a basic fact of life that what is done in obedience to the command and in the spirit of Christ will abide, will grow, will have a vital, wide-extending influence, measured only by the scales of eternity. This Centenary Celebration and Ko Tha Byu's influence is one of the evidences of the transforming, vital power of Divine grace with which the annals of Christian history are so full. Humanly speaking no one of us would have chosen an old man like Ko Tha Byu to inaugurate such a movement.

"Dr. Glover, the famous Cambridge scholar, in his book "The Jesus of History" in explaining the victory of the Christian church in the pagan Roman Empire says: "Here we touch what I think is one of the greatest wonders that history has to show. How did the church do it? If I may invent or adapt three words the Christian 'out-lived' the pagan, 'out died' him, and 'out-thought' him." Ko Tha Byu certainly out-lived and out-died the men of his generation. Christianity above all else is a way of life, a life."

It was especially fitting that U Ba Hlaing, LL.B., Barrister-at-Law, brought the felicitations of the Burmese Christians, for his family has been Christian since Judson's day.

The Rev. H. I. Marshall, D.D. gave the main historical address of the evening.

The Bishop of Rangoon was asked to be present but was away from Rangoon at that time. He sent, however, the Rev. W. R. Menzies, missionary to the Karens in Toungoo, of the Society for the Propagation of the Gospel, to represent him.

The fraternal delegate from India, Rev. Herbert Anderson, of the English Baptist Mission, Calcutta, brought greetings, and said,

"The Churches of India congratulate the Karen churches and the American Baptist Mission for its splendid advance in so many spheres during the past century. They pray that in the second century Mrs. Judson's prophecy, uttered on board a British gunboat as she recorded the awful twenty-seven months of suffering she and Dr. Judson endured, may be fulfilled.

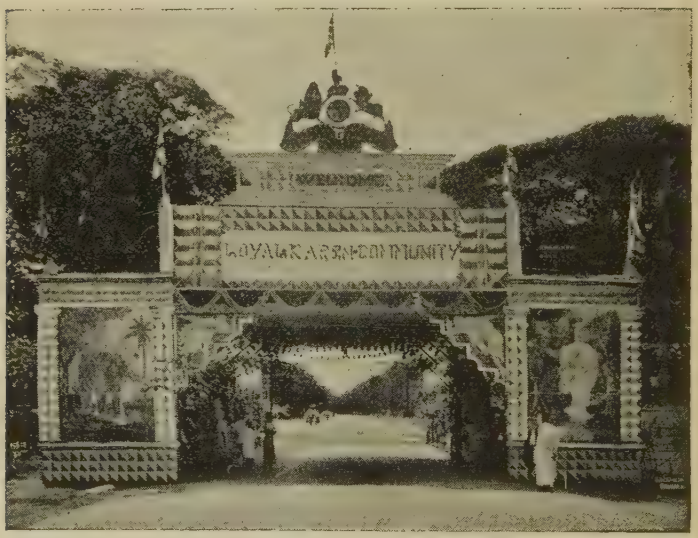
"Burma will yet be given to Christ for His Inheritance"

For the Karens themselves the response was made by U Mya Pon, a member of the Legislative Council and Treasurer of Judson College.

His Excellency Praises Work of American Baptists

Burma is fortunate now in having a Christian Governor, one who is interested in missions. He made an address from which we quote the following:—

"This is a great day for the Christian Karen community of Burma, and I feel it a privilege that I have been allowed to take part in your festival. For you have given me an opportunity not only of paying, on behalf of my Government as well as myself, a tribute to the American Baptist Mission for its work among the Karens—work which has been of the greatest value to the Government of Burma as well as to the Karens—but also of showing my interest in, and my sympathy with, one of the most loyal and progressive peoples of Burma.



A Welcome Arch erected by the Karens to Welcome the Viceroy of India on his Visit to Burma in November, 1928

"Moreover, if I read the signs aright, the future is full of hope for you. I have no doubt that the guidance and supervision of your missionaries are still necessary. But Christianity among the Karen is no longer dependent for its life and reality on inspiration from outside. It has taken root and draws a great part of its sustenance from the Karens themselves. Karen churches are to a great extent self-supporting and self-governing. The work is carried on largely through the Karens themselves, and provided that for some time longer the necessary measure of guidance is given, you can look forward with confidence to a long period of years in which the advance of the Christian religion will acquire increasing momentum among the Karens.

"As this is the centenary of the American Baptist Karen Mission, I have dwelt so far on the missionary aspect of your work. But as Governor of Burma, I am more concerned with the success you have achieved in making your Christian Karens good citizens, and I listened with special interest and pleasure to Dr. Marshall's account of the high ideals which the American Baptist Karen Mission has set before itself in this respect. But Dr. Marshall merely confirmed the conception which I had already formed of this aspect of the Mission's work. The loyalty of the Karens to His Majesty the King-Emperor is well known. They have rendered great service to the British Government, and believe me we are grateful. And I was already aware that Christianity had proved a powerful lever for raising the moral as well as the material condition of the Karens. With them education goes hand in hand with religion. Where there is a church, usually there is also a school and some of the schools I have seen have surprised me by the excellence of their buildings, and the thoroughness of their equipment. The more so because the Karens are not usually rich, and money has frequently been subscribed at considerable personal sacrifice. A community which is ready and willing to spend money on its schools need have no fears for the

future, and I have no doubt that the Karens are destined to play an increasingly important part in the life of Burma. The success already attained is at once a tribute and inspiration to the American Baptist Karen Mission. I congratulate it on that success and on this anniversary, and I wish the Karen community all prosperity in the future."

After the vote of thanks to the presiding officer (a gracious custom in this country), by the Rev. C. E. Chaney, Field Secretary of the American Baptist Mission, the meeting was dismissed with benediction by Rev. Dr. C. A. Nichols and the singing of "God Save the King."

Judson College Corner Stone Laying

His Excellency The Governor and Lady Innes honored us a second time by their presence and by laying of the foundation stone of the Judson College Woman's Hall and the corner stone of the Judson College Administration block of buildings.

On their arrival they were escorted to the dias where after music by the Judson College choir, Isaiah 55:6-13 was read by Thra Toe Khut, M.L.C., and prayer was offered by Rev. J. E. Cummings, D.D., who for many years has been an active advocate of higher education in Burma. The origin and development of the Woman's department of Judson was briefly told by Principal St. John, after which Lady Innes put the final touches on the cement plaster of the stone of the Woman's building and declared the stone "to be well and truly laid."

The historical development of Judson College was outlined by Foreign Secretary J. C. Robbins, who showed that "Judson College is the outgrowth of the needs of the Christians of Burma." Twenty-three buildings are to be erected, six for teaching, four for student hostels and twelve for faculty residences.

His Excellency next spoke congratulating Judson College on its 'fine achievement' saying,

H. E. The Viceroy and H. E. The Governor at Royal Lakes

"You will all join with me I am sure, in congratulating the Mission on the realization of a worthy ambition, and in hoping that Judson College, in the course of a long and prosperous career, will live up to the ideals of the founders by providing an education which in breadth and thoroughness will compare favorably with that given in any University of the world."

Then he assisted in the formal laying of the cornerstone. The small silver trowel was afterwards presented to him as a memento of the occasion.

THE LOOK FORWARD

With his backward-looking face Janus has surveyed the recesses of the past. He has seen the Karens emerge from their dark jungle. He has felt their presence as

they have paused on his threshold. Now as they move forward into the second century of their Christian history what does he see?

Spread all over the foreground of his line of vision he sees a million and four hundred thousand Karens comprising various groups and dialects. This is the "beginning at Jerusalem." For here only one out of six have come under the power of the gospel. To the Christians he says, "Here is your task. It is right in your own dooryard." And for this task he sees them girding up their loins. Village pastors and district leaders are bending to the work and they are calling to their fellows to come up to the help of the Lord. There is an answering response and with a deeper realization of their duty they are sending out their messengers and visiting their neighbors and both with concerted campaigns and by quiet personal penetration, they are slowly but surely leavening the whole lump and bringing to their whole nation the privileges of the deeper and fuller life that comes through Him who was the light and life of men.

Mingling in with the Karens, Janus sees other peoples. A great crowd, thirteen millions and more, stretching out to the horizon. These are the Burmans, Talaings, Kachins, Chins, Shans, Lahus and all who cultivate the plains and till the hills of Burma. This is "Samaria." "Other sheep have I" said the Master "and they must all be one." The isolation which the past has seen is giving away to merging together. Instead of that spirit which in the past said that to a Karen, "Heaven would be unbearable if there were Burmans there", a new spirit is developing which says "Without the Burmans and our other neighbors, Heaven would not be complete." It has been said that the Christian Karens are the hope of Burma. Now happily Janus sees with his forward-looking face the quiet moving of Karens into positions of helpfulness in Burman schools, in Government departments, into business, and into these he sees the Christian spirit carried and the Christian

character exemplified (tho it may be sometimes none too clearly), in such a way as to promise great hope for the future. Racial feeling is being swallowed up in co-operation and the slogan of Burma for Christ will cross over fences and break down walls of racial feeling and mutual distrust.

In Training for Better Leadership

(Pastors at the Karen Seminary Summer School)

For these great tasks, our forward-looking eyes discern a new leadership being called out. As in the olden days the unlettered apostles soon were overshadowed by the educated Apostle Paul, so we see the exigencies of the new century bringing out Karens who shall take more than positions of local or district leadership, but men who shall be the generals of the ever increasing host of Karen Christians. Men, country-born and native-bred, yet withal well versed in the culture of the West, brothers, and sisters too, who can lead, officers of vision who can direct large affairs in a large way, Christians of consecration who can serve their fellowmen and to whose competent shoulders will shift the burden of responsibility now so largely resting

on those of the "white brother." Here we see the load coming to find its real place and here it remains with ever increasing compatibility.

The patron of the doorway has seen that in the past the Christian Karens were not afraid to suffer for their faith. The martyrs of 1852 and 1885 are not dead. Their spirit still lives in their sons and grandsons one of whom remarked only a few weeks ago when undertaking a difficult piece of evangelistic work, that he was ready to be "called a fool for Christ's sake." As his eyes gaze down the roadway of the coming century he sees this spirit and he rejoices.

The child is father to the man is an old adage. The child in Burma has been taught many things some of which will grow to fruition as he threads his way through the labyrinth of the coming century. Others, as he becomes a man, he will put off. Ideals of self-support, of service, and of sacrifice will grow to full flower and never can be over-emphasised. Others such as narrow denominationalism, isolated self-satisfaction, racial pride, and conceited ignorance will disappear. These may give way to other sins, but they cannot long stand the light of progressive thought and leadership. Cannot Janus see the Karen of to-morrow picking up the scattered debris of his unattained ideals and re-moulding them into a new pattern of accomplishments that will lead him on to greater heights of attainment and to a fuller and more glorious life than any ever conceived by the most ardent follower of his ancient "Taw Meh Pa" whose return was to bring in the golden age for the Karen race!

With the attainment of these ideals, he will have a great contribution to make to the general life of the Province of Burma. Not with arms, not with political domination, will the Karen make himself a power in his land. But by those spiritual contributions of character, industry, and patience will he help the prosperity and general welfare of his country. By losing his life in

the greater life of the land will he find it and thus carve for himself a nitch in the walls of history that will never be forgotten.

The "Younger White Brothers", who from the days of Boardman down to the youngest missionary in Burma to-day have had a part in the bringing to the birth and nurturing of this race as they have come to spiritual life and grown though the first century of their history as Christians, have seen of the travail of their souls and are satisfied. But it is not the satisfaction that leads to lethargy. Rather that gratification that comes to one when a task has been carried to a certain stage of completion which urges to even more skilful and painstaking activity to carry it on still further thru successive stages of development.

The missionary task is growing from one of direction to co-operation. From one of management to one of councilling. The wisdom is not all on one side. There must be give and take. The vision of the younger church may be of profit to the older and the experience of the older, valuable as it may be for the younger, may be modified by the vital forces the newer body. God give the missionary the grace to say, like John of old, "He must increase but I must decrease."

LEADING EVENTS ON THE NON-KAREN FIELDS DURING 1928

Light and Shadow

We find the play of light and shadow in Nature and throughout all life. Especially is this true on the Mission field. Hope deferred, plans frustrated by lack of funds or strength to carry them through, disappointment in individuals from whom we had hoped much—all these things cast heavy shadows which however are lightened by encouraging signs of growth, development of spiritual life, fulfilment of God's promises sometimes when things look darkest.

LIGHT AND SHADOW ON THE IRRAWADDY RIVER
NEAR HENZADA

The report of our veteran missionary in Henzada, Dr. Cummings, brings out this idea. "1928 has been a year of contrasts," he says, "like the color of sails on Burmese boats on the Irrawaddy and the play of sunlight and shadow across them. Mrs. Cummings' long illness and eight months absence from home cast a dark shadow over much of the year which did not clear away till her return in October. There have been many changes in our teaching staff and there has been more than the usual amount of troubles of all sorts. However sixty converts have been baptized in the past ten months which is a larger number than ever baptized in any year in the history of our mission. At Association two preachers were ordained and evangelism has been emphasized. Since the return of wife in October, the visit of the American delegation, and the Karen Centennial in Tavoy, hope is renewed and faith strengthened. But how we can carry on next year with both Miss Snell and Roger on furlough is not clear. We must have help."

Light and Shade in Sandoway

(Let us recall that it was from Sandoway on the Arracan coast that Mr. Abbott worked the Karen Mission in Bassein from 1840—1852 when the taking of Lower Burma by the British permitted missionaries to carry on work in Burma proper.)

Missionary Spring of Sandoway begins his brief report by reminding us that it was in a village near Sandoway that Ko Tha Byu was buried. On the 10th of September, 1840, Mr. Abbott ends a letter by saying, "Ko Tha Byu died yesterday. He has been one of the most laborious and successful preachers of the Karen Mission. His work is done and he has gone to his reward." Such is the brief note of the passing of a devoted and ardent follower of the Lord and the spent body was laid to rest in the beautiful Sandoway valley.

Then Mr. Spring enumerates some of the lights and shadows during the past year.

Shadows

1. Closing by Government of two of the oldest out-station schools.
2. Reduction of Grants-in-Aid from both Government and U. S. A. for the station school.
3. Departure of Miss Barrows who had charge of school and no one in view to take her place.

Lights

1. Largest number of baptisms in ten years.
2. Largest contributions ever received from churches.
3. Largest attendance of Chins (as distinct from Burmans) in station school.
   (Chins have not been eager for education)
4. Arrival of a new family, Mr. and Mrs. Bruce, to take over work on the departure of Springs on furlough.
5. Proposed visit of Dyer and Evangelistic Band.

With Mr. Abbott we can say, "We labor under difficulties at Sandoway but when we see the 'Stately Steppings' of the Lord of Hosts our light afflictions are swallowed up in joy."

"A hectic year in Pegu"

So Mr. Parish writes, as he tells of his trials in trying to be matron of the girls' school as well as of the boys in the interims between the comings and goings of the three different ladies who have been in charge of the schools while awaiting the return from furlough of their own Mama, Miss Mary Parish. She arrived in October and we suppose that now all is well.

It has been a red-letter year for the schools in two ways:

1. They opened in June with a full staff of qualified teachers.
2. They closed the year without debt, for the first time in history.

Three important advance steps have been taken on the Evangelistic side of the work.

1. Absolute self-support of the Pegu town church.
2. Rebuilding and re-opening of a preaching hall in a most strategic site. It is hoped to make it a centre for general welfare work.
3. Organizing a Home-Mission Committee.

Mr. Parish has been trying to organize such a committee for a number of years and at last one has been formed with a delegate from each of the seven churches, which shall administer all the evangelistic funds of the Mission from all sources. "They still expect me to boss the job," Mr. Parish says. Still it is a welcome step toward devolution by which they will learn to take responsibility in handling money.

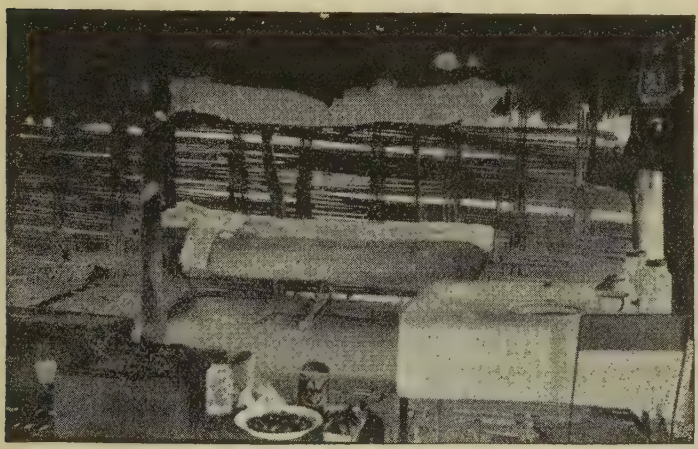
Village Schools, Toungoo

Mr. Rogers of Toungoo tells of advance in self-support in village schools. In three villages the

schools are under the support of local school committees who do nothing to hinder Christian work and, save for Rs. 100 to one teacher, meet all expenses for salaries and equipment. In still another village a Christian Karen family is looking after the work of the school and no money is asked for. The school has enrolled about thirty-five. Some of the villagers are becoming interested, largely on account of the very genuine interest of this Karen family in their welfare. "I plan to send out a band of workers to this village at Christmas time and we hope for some definite decisions at that time," he says.

The photo below shows Mr. Rogers' camping outfit which is typical of the itinerating missionary. He says, "You can see by the photo just how we got soaked when a heavy shower came up. The roof was a regular sieve and we had to roll up our bedding and sit under umbrellas till the rain was over."

(In travelling season rain is most unusual.)



TOURING DE LUX. A MISSIONARY'S CAMP

A Many Sided Work

In his summary of the work in the Tavoy-Mergui Districts, Mr. Streeter tells of active endeavour and resulting growth in work for five different races, English speaking, Burmese, Chinese, Indian and Talaing. The Sunday evening English service has been gaining in power and popularity so that now among the regular attendants are the leading English people of the town, including the highest official of the district and heads of large mining firms, as well as Roman Catholics, Hindoos and Buddhists.

In the Burman work are two out-standing triumphs:

1. The baptism of nine young Burmans in May and three more at Convention time, when twenty-four of four different races were baptized in the historic site where the first Karen convert Ko Tha Byu was baptized just 100 years before.

2. The A. V. Girls' school has increased from 192 to 292 and the boarding department receiving girls from the district is meeting a real need. "We would solicit," says Mr. Streeter, "the prayers of all who read this, that the Burman school teacher who was baptized at the Convention, the sole Christian from his village, shall become the nucleus of a church in that village. Already the mother who at first drove us from her home in frenzied wrath has hospitably received us, when several of the Burman Christians went to her home for a meeting."

The Chinese work has two centres, one in Tavoy where they have just moved into new and larger quarters, and the other at the Tin and Wolfram Mines where there is a church of about forty members and a wide-awake little school of twenty-five boys and girls. Boy Scouts, Girl Guides, and a Band, the gift of a non-Christian merchant, help to keep the school alive. A fine cement baptistry has been just built through the assistance of the resident manager of the mines, which shows his friendly attitude.

The Indians of both Mergui and Tavoy are keeping up a high average of Christian activity. Twenty-four have been baptized during the past year.

Movement among the Talaings

A new racial group has this year come under Mr. Streeter's oversight. Mr. Halliday, the one missionary in Burma for the Talaings, writes that a group of Talaing Christians moved some years ago from the Moulmein to the Tavoy district and this year a new church was formed, recognized by a council representing the Talaing churches of the Moulmein district and the Burman churches of Tavoy. The new church had fifty-four names on its roll and to these were added eleven more baptized on that occasion, making sixty-five in all. "We have hopes of another such group in a different part of the field working out in the same way. This is all in the line of self-development," adds Mr. Halliday.

A Jungle School—Toungoo District
with Boy Scouts and Visitors from town

Moulmein—the Home of Large Institutions

We have just had Mr. Halliday's account of his Talaing work. His headquarters are in Moulmein, the mother mission of Burma, where now we have five of our largest schools for as many different races, as well as the only large hospital and training school for nurses, the only Orphanage, and only Leper Asylum which our mission can boast.

Miss Hesseltine of Morton Lane Girls' School writes, "The most interesting thing that has happened at Morton Lane this year has been a beginning of Student Government. A joint committee of teachers and pupils was formed which handles cases of discipline and also has worked out several changes for the betterment of the school. The girls have risen to take responsibility and have developed thereby. Most of our High School girls who come from Buddhist homes are believers but can not get permission to be open followers of Christ. This is our biggest encouragement and at the same time a discouragement."

Dr. Gifford reports for the Ellen Mitchell Memorial Hospital and says that the number of patients have been about the same as in 1927, an average of fifteen out-patients and fifty-two in-patients a day. There are 30 nurses in training, most of them Karens. They are urged to do personal work with their patients while a Bible woman, supported by the Moulmein Burmese church, gives all her time to working among the patients. In addition to the hospital work Drs. Gifford and Seagrave have many outside calls, some to distant villages, and regular visits are made to the Leper Asylum where about one half of the hundred odd patients are being treated along modern lines and have hopes of ultimate recovery. Miss Salsman arrived in December to fill the nurse's place left vacant by Miss Geis' marriage early in the year.

At the English Girls' High School Miss Shank was left alone in August when her associate Miss Good was

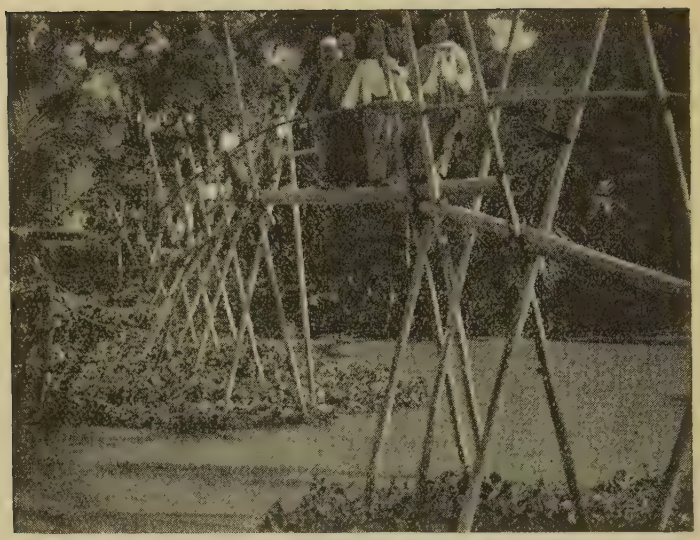
suddenly called to Canada by the illness of her sister. Her corps of able teachers some of whom have been in the school for thirty years stood by her nobly but it was a great relief when Miss Fortna arrived in December to help bear the burdens of this large boarding school.

Mr. Evans returned also in December to the pastorate of the English Baptist church which in March of 1929 will celebrate its hundredth anniversary. Mr. Evans also has oversight of the Indian work in Moulmein with its large High School.

Building, Spiritual and Material

From Prome comes the report of Dr. and Mrs. Roach. Long hard jungle trips by cart and steamer, visiting Christians here and there, few and far between, and getting much opportunity for seed-sowing. The people all seem ready to listen and hundreds of Gospel portions are sold and free leaflets distributed. A new church of sixty members was formed in January in one village and showed its vitality by entertaining the Association in April. An added burden is Dr. Roach's at present, but one which he gladly assumes for it is such a needed addition. That is the erection of a building for the Girls' High School which Miss Davis has been carrying on under most cramped conditions. A gift of Rs. 35,000 from Miss Colgate enables them to have this long needed building. In August at Miss Davis' invitation Mr. Dyer with a group of College boys and girls had a campaign in the school which not only brought many to a decision for Christ but also aroused the teachers and church to a sense of their duty and opportunity.

During the past year in addition to his own district, Dr. Roach has had the charge of Mr. Condict's Chin work at Thayetmyo, a day's journey by river north of Prome, and also during Mr. Latta's absence on furlough, the oversight of the large 7th Standard school of over 300 pupils at Zigon three hours by train south of Prome.



WHERE ONE HAS TO HOLD HIS BREATH
TO CROSS A RIVER

Christian Workers on Tour

Karen Help at Thonze

Going on down the railway line south of Zigon, we come to Thonze where the Lattas have worked for many years. Mr. Latta went on furlough in March and there being no Burman missionary available, Miss Stella Ragon was transferred from the Karen work to take charge of the station. The girls' school there is rejoicing in their new building completed by Mr. Latta shortly before he left. The headmistress of this Burman girls' school is a Karen while all the other teachers are Burman but she is filling the place admirably and has the loyal support of all her teachers. The A. V. mixed school at Okkan of 135 pupils has fallen off in numbers owing to scarcity of crops but the school is doing splendid work,

a boy in the 7th standard getting a scholarship, standing highest in the Circle. All the teachers including the headmaster are Karens. "Saya Kyin has built up this Christian school in the midst of this strong Buddhist community," Miss Ragon writes, "and deserves a great deal of credit for it is a school of which we may well be proud." A village school which had been allowed to die under a Burman teacher has been brought to life with an attendance of thirty-seven, by a qualified Karen girl. The villagers are keen for the school and are delighted because the Karen Thramu not only teaches the children in the day time but goes among the villagers teaching them the Bible in the evenings.

"Crops ripe but reapers few."

Thus Samo Aung Baw the Chin pastor at Thayetmyo translates Matt. 9:37 in reference to the Chin work of that district. Samo Aung Baw is the right hand of this mission. Dr. Roach who had charge of this work during Mr. Condict's absence, says of him, "He is a jewel. I do not know how I could do the work without him;" while Mr. Condict who has just returned from furlough says, "If I had done nothing at Thayetmyo but the awakening, training, and inspiring of Aung Baw, I should consider the time well spent." Samo Aung Baw reports of this mission seven churches with 572 members. During the past two years there has been an increase of about 30 per cent. Although the Chins are very poor, they are doing what they can to support their preachers and the town and jungle schools. Six out of the nine jungle schools are supported by the people themselves. To quote again from Samo Aung Baw, "The Chins are planning to help their mission more and more and are trying to look after their mission as other people do. They are very anxious lest the A. B. M. leave them alone before they become grown people to support themselves."

A Big Order for One Man

A field of 35,000 square miles, a population of five million, mostly Burman Buddhists, two large middle schools to superintend—on top of all this, Cushing High with its more than 800 pupils. When Mr. Josif was asked to take charge of this last, he was assured that it would only be for a few months, till a new man could be secured from home—but the burden is still on his shoulders. "Cushing has really meant a lot of work," Mr. Josif writes, "but I have enjoyed it immensely and there are times when I feel like being relieved from all other duties that I may give my full time to this one big school. It offers a great opportunity for educational and religious work." To meet the religious needs of the pupils who are chiefly Burman Buddhists, a special campaign was held last February preceded by a month's intensive study of the life of Christ. The life of Jesus was studied from the first to tenth standards in such a way as to appeal to the children of different ages and this concentrated effort was a special preparation for the meetings which followed in February. For these meetings they were fortunate in securing Saya Ba Han of the Burman Seminary and Sayama Hannah, both of whom are by nature and training admirably fitted for work among young people. Personal interviews were held with Saya Ba Han and to the surprise of some these were eagerly sought by Burmese boys so that the hour first planned for had to be increased. And the results? Many boys accepted Christ as their friend and Saviour. "We made no attempt to count those who made a decision to follow Christ," says Mr. Josif, "but we know that scores of our pupils decided that Christ holds something for their lives that no other person or power can give them."

But what of the field work? Miss Phillips and her corps of able Bible women are constantly touring among the villages working among the women and children especially. "We have now five Bible women in this

field, four of whom give their entire time to evangelizing the women and children. Of the eight Burman churches in this field, six have organized Women's Societies which give liberally to many good causes. The mite box offering of the Rangoon Society amounted to almost Rs. 600." The Daily Vacation Bible Schools which were held in a number of villages during the last hot season owe much to Miss Phillips' consecrated endeavor.

MATERIAL FOR DAILY VACATION BIBLE SCHOOLS

Mr. Josif tours himself as much as possible and in this is much helped by his Chevrolet, the gift of a friend. Recently he spent ten days in Pyapon, where is a school of over 300 and with preachers and school teachers had a preaching tour in the near-by villages. "There are wonderful opportunities in these places and yet not unique. The opportunities are great everywhere. We are welcomed and our message is given a respectful hearing. If only we had the necessary workers and consecrated ability to cope with the urgent calls all around!"

Happily the mission house at Pyapon which has long stood vacant is now occupied by Miss Cecelia Johnson who arrived from furlough in January and with her years of experience will be well able to care for the school.

A Record Sunday School with 125 per cent Present.

In connection with the Lanmadaw 7th Standard school in the heart of the Burman section of Rangoon, there has long been a Sunday School which is enthusiastically attended, not only by the regular week-day pupils but also by small brothers and sisters and friends so that on a recent Sunday, 339 were present while the day school roll has only 286! This is the more significant when we remember that only 8 per cent of the pupils are from Christian homes. Surely such abundant seed-sowing as is done in this school day by day and week by week will bring abundant harvest in God's good time.

Campaign in Kemmendine Girls' School.

The Girls' High School in Kemmendine with its enrollment of nearly 600 has had a stirring experience this year. Miss Thomas writes, " The out-standing event of the year has been the results of a campaign held last August, when Mr. Dyer with a large group of helpers, mostly students from Judson College, carried on a campaign for two days at the end of which the invitation to accept Christ was given. Some seventy or eighty responded, most of them from Buddhist homes. The news spread rapidly and the Buddhist parents were concerned. As a result about eighty girls were taken out of school. Many decisions were among the older girls who have been in mission schools for a long time and have felt the call of Christ and yet could not quite make the final decision. To them real joy has come and a testing time which has only deepened their faith, for feelings ran high with so much outside agitation going on. We Christians too were driven to our knees for guidance and

patience and strength. Once again a testing time has proved a blessing. Miss Martin left us in October to become Mrs. D. O. Smith and soon after Miss Root arrived to take her place in the Kindergarten work."

Other activities of the A. B. Mission in Rangoon can only be noted but their importance is by no means commensurate with the scanty mention of them made here.

Indian Work

Work for the Indian peoples of Rangoon, since the departure of Mr. Myers in January, has been under the care of Dr. J. C. Richardson. This mission has two congregations, one meeting in the English Baptist church and one in Immanuel. 189 baptisms are reported during the year, the most of them from the former congregation, and these are largely due to the earnest efforts of the devoted layman Mr. Gibson and the Indian pastor Joseph. The death in December of Rev. Noble, for many years pastor of the congregation meeting in Immanuel, leaves a vacancy hard to fill.

Anglo-Indian Work

This work in Rangoon has two congregations, one in Immanuel Baptist and one in the English Baptist church. Dr. Richardson is acting pastor of the English Baptist church and since the departure of Rev. and Mrs. Bruce to Sandoway, Immanuel has been without a pastor. The European Boys' High School is in a flourishing condition.

Besides English and Indian congregations meeting in Immanuel each Sunday, a band of Chinese Christians meet there each Sunday evening.

Mission Press

Under the able management of Mr. H. W. Smith, the Press is carrying on as usual and is of inestimable value to the Mission in every department of its work.

This year the Press is urging on missionaries a scheme of colportage and many Seminary students are spending their vacation selling Christian literature.

Bassein—Supervision of Four large A. V. Schools Reduced to a Minimum

Two years ago when Mr. Fletcher took charge of this field with its four large A. V. high schools, he felt that in order to have time for the evangelistic work which he conceived to be his first task, he must delegate school matters to the Headmasters and staffs. He has been delightfully surprised to find how they have shouldered responsibility, not only of classroom work and discipline but also of setting examinations and deciding the promotions. Since the responsibility of any unwise promotion rested on their own shoulders, they have learned not to be too lenient and to judge

THE GOSPEL TEAM OF COLLEGE STUDENTS WHICH STIRRED UP BASSEIN

wisely. "Here," says Mr. Fletcher, "is a specific instance of handing over power but with all inherent responsibility."

In regard to the religious work, he says, "The teachers voted to have two campaigns in the two town schools, inviting Mr. Dyer and a band of college students to conduct them. These were here in July at the time of the dedication of the new Girls' School building. At the same time all the teachers of the Myaungmya and Wakema schools came to Bassein for four days intensive training with Mr. Dyer. The result was a new ambition for Christian work and calls for similar campaigns in Wakema and Myaungmya.

The latter school is rejoicing in a new building which was financed locally with the usual Government aid. This was largely accomplished by Dr. Richardson before he left the field. A new and much needed building for the Wakema school has been built since Mr. Fletcher's arrival.

Upper Burma. Cheering Word from Mandalay

Of the work in Mandalay Mr. Dudley writes, "A most encouraging feature of our work is the fact that the Burmans are taking hold and doing the work themselves. This is especially true of the school work (Kelly High School) where through the help of the school Clerk and Headmaster I am relieved of the drudgery of accounts and class supervision. I am trying to make them feel the responsibility also of the religious work. Kelly is moving in that direction. The teachers went with us preaching in the Thadingyut holidays." Altogether in Mandalay there were thirty-three baptisms.

Miss Price of the Girls' High School speaks of difficulties during the year when several of their most dependable teachers were out on account of illness. "We hope the results of the Government examinations will be as good as last year when fourteen out of nineteen in the 10th, and twenty out of twenty-six in the

7th passed. But we pray most of all that they may know him whom to know aright is life eternal." Seven girls were baptized during the year. Miss Reifsneider and her corps of Bible women have been active in their evangelistic work and house-to-house visiting.

Sagaing—Hindrances to the Work

In Sagaing, a large town and strong Buddhist center across the river from Mandalay, the pastor of the town church, the one church of the district, says it has been more difficult to reach the people recently because of their keen interest in politics and desire to push their own nation and religion. Where formerly they listened well to bazaar preaching, they now drive out the preacher. Still in his house to house visitation he finds some who would like to be Christians but fear to come out. The travelling evangelist, Saya Mya, says he finds a good hearing in the villages but the townspeople are hard to reach. Of the Anglo-Vernacular Girls' School of over 200, Mrs. Elliott writes that the children are showing deeper interest in their Bible work and though from Buddhist homes are taking part enthusiastically in the C. E. meetings and in contributing to the Orphanage.

Rev. and Mrs. H. B. Cochrane who spent their last term of service here retired and returned to U. S. A. in November. They leave the memory of many years of devoted work for the Burmans.

The visit of Mrs. Sutherland, after twenty years absence, to the place where she and her husband labored so many years has brought joy to the people, especially when she spoke in prayer meeting in Burmese.

Maymyo

On Mr. Grigg's going on furlo in March, the oversight of the English work as well as the Burman work as far as Lashio, the end of the railway line, fell on Dr. McGuire who is designated to the important task

of revising the Burmese Bible. He writes, "We have not because of this extra work diminished our hours for revision work which for me amount to five or six a day. We are at present working on the first book of Samuel." The Burmese Girls' School over which Mrs. Mosier presides has shown a greater increase in both day and boarding pupils than in any other year of its history. It has now 150 pupils.

In Shanland—Taunggyi a Centre of Activity

The Hulda Mix School for Girls was started only four years ago with nine pupils and now has an enrollment of 180, among whom are six daughters of Sawbwas (Shan chiefs) and other Sawbwa's daughters are waiting to enter when accommodations for them are available. The school building completed only three years ago is already too small but fortunately funds are in sight for enlarging it. The growth of the school is remarkable when it is remembered that education for girls among the Shans is not popular. The growth of the school is no doubt due in large measure to its capable and energetic manager, Miss Hughes but she is ready to hand it over to a well-trained Burman or Karen manager when such a one can be found. "We are all ready for devolution," she says, "when the young woman can be found who will make the sacrifice that frontier work asks of us all." An interesting fact is that the staff are all Christian Karens from down country.

The Peabody-Montgomery Rest Haven is continuing its labor of love and has given hope and renewal of health to a number during the past year.

Henderson High School—first and only High School in the Shan States,—is named after Dr. Henderson, its founder and manager for many years. It now has an enrollment of 360 and stands high in scholarship and athletics. The enthusiastic superintendent, Mr. Harrison writes, "We are proud of our school spirit which manifests itself in the desire of the students to excel in

BURMANS AND INDIANS AT A SACRED BANYAN WHICH WAS WORSHIPPED BECAUSE IT DEVELOPED UNUSUAL YELLOWISH RINGS ON ITS BARK

scholarship and athletic contests for the honor of the school rather than for personal distinction. We have a Student Government Council consisting of three teachers and five students and the experiment is proving highly satisfactory."

In the evangelistic work of which Dr. Henderson is in charge, there is constant preaching in the five-day bazaar in Taunggyi itself and in the surrounding towns.

An organ, cornet, and saxophone help to draw the crowds. In addition the doctor does much medical work in town and the surrounding district.

Recently a *hpongyi* from Inlay Lake region appeared in Taunggyi saying he was a Christian and wanted to be baptized. After examination they decided to postpone baptism in order to test and find out more about him. Shortly after Saya Ba Te went up to the lake district and found out that U Say, the *hpongyi* in question, had called the Buddhist leaders of the community together and handed back to them the monastery they had built for him, telling them that he had now become a Christian. This priest was converted by reading a New Testament which was given him by a travelling evangelist.

In Taunggyi one finds that the Karens take a leading place in the work. The pastor of the town church is Thra Ba Te, most capable and consecrated, who spends much time and energy touring the surrounding country. With his ready command of five languages he is able to reach many in this territory of polyglot peoples. Of twenty-four teachers in the two Anglo-Vernacular schools sixteen are Karen and in the Vernacular school five out of nine are Karens. Ever since the beginning of work in Shanland Karens have been co-laborers with the missionaries and at present including Thra Ba Te there are five Karen evangelists and two Karen Bible women.

Mongnai—Loilem

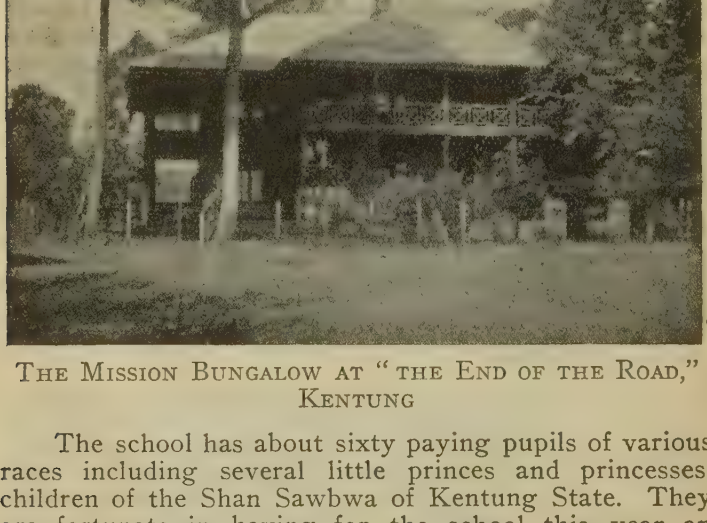
In the neighboring field of Mongnai Dr. Gibbens says that the evangelistic situation is encouraging as compared with former years. In particular their willingness to buy and read Christian literature is most encouraging. For many years it was well nigh impossible to get a Shan to accept a tract even as a gift, but now they not only accept literature either in Shan or Burmese, but even come and ask for it,

and sit and read it unashamed in the bazaar. The mission has a hospital in Mongnai and open dispensaries are carried on at the five day bazaars in both Mongnai and Loilem while the evangelists carry a supply of simple remedies with them on their tours.

As in Taunggyi Karen workers have been the mainstay of the mission from the beginning. Thra Bla Paw and his energetic wife have labored there for thirty-five years and at times when the missionary has been on furlough have had charge of the work.

Progress among Shans on border of China

From Kentung where Dr. and Mrs. Miles are working, there comes a report of progress along all lines.



THE MISSION BUNGALOW AT "THE END OF THE ROAD," KENTUNG

The school has about sixty paying pupils of various races including several little princes and princesses, children of the Shan Sawbwa of Kentung State. They are fortunate in having for the school this year an experienced American teacher, Miss Whorff, who is entering heartily into the work as well as into the homes

and hearts of her little pupils. "We consider" writes Mrs. Miles, "the school as very important, as one of the greatest handicaps of the Shan work at present is lack of educated Shan workers. The town church has now been without a pastor for over a year and all efforts to secure a suitable one have met with disappointment. Now we are withdrawing one of the village pastors to meet this need." The Shans are slow to respond to the Gospel and those who do come out suffer considerable persecution. Yet there are several now awaiting baptism. Dr. Miles has a large number of dispensary patients daily including a small group of lepers and makes calls in town among six or eight different races. Though having a well-equipped hospital, he is much handicapped by the lack of a nurse. But a Christian Shan woman is now taking training at the hospital in Moulmein and they are looking forward eagerly to her return.

Practical Training for Lahus

Eighteen miles out on the hills surrounding Kentung is the new plant of the Lahu Mission recently established by Mr. Telford. Here in addition to a literary education the boys and girls are trained in such practical subjects as weaving, seri-culture, carpentry, road making and agriculture. "The weaving department," Mr. Telford says, "is perhaps the busiest section of all. A variety of materials have been woven on improved looms under trained Lahu weaving masters and we hope the weaving industry may be introduced into the villages by students trained here. The first raw silk produced by Lahus was produced this past year by seri-culture students. The cultivation of the silk worm has been very interesting work to the Lahus and we hope it may be produced on a large scale among them." Famine conditions are prevalent through the Kentung State which will make this a difficult year for the Lahus.

Clearing off the Jungle at the New Lahu Mission Station at Loimwe

Frontier Stations in China

From Bana eight days over the hills from Kentung, the outpost over in China established by Mr. Young eight years ago, there has come no report. A new station a week further on into the wilderness, was opened last year and there Mr. and Mrs. Raymond Buker with their three year old son are bravely carrying on. At Conference time they came down to Rangoon. It took them three weeks to reach the railroad, the first outpost of civilization. Mr. Buker has a parish of several thousand baptized Lahus and a large number of Was among whom are a few Lahu and Karen workers—

"but what are these among so many?" He is longing for more workers but is stressing self-support among the new converts.

Carrying on without a Missionary

At Namkham during the absence on furlough of Dr. and Mrs. Seagrave, the work is being ably maintained by Dr. Ah Pon, transferred here from Taunggyi. Let us have the brief summary of the work there in his own words. "We have a mission hospital at Namkham, and six vernacular schools and outstations situated from one to five days' journey from the base. The hospital has thirty beds and the patients come from all over the country, some travelling three or four days to get here. Many come from the other side of the Chinese boundary line which lies close to the town. Namkham being on the frontier, the British Government has two military outposts here to remind the marauding people of the long hand of the British Government. But it is no exaggeration to say that the A. B. Mission hospital is as much a factor for peace in this place as any military outpost. For the people from over in China know that they will be treated in a sympathetic manner here. The work begun by Drs. Kirkpatrick and Harper is being ably carried on by Dr. Seagrave who has won the praise of British medical officers and the love of the common people. It is a pleasure to work with the nurses trained by him."

The Kachin work in Namkham has been carried on by the veteran workers, Dr. and Mrs. Ola Hanson who have recently gone on furlough, leaving the work in the hands of the Swords just returned.

Good News from the Kachin Hills

In Mr. Geis' report from Myitkyina, at the end of the railway line, 700 miles from Rangoon, are many reasons for encouragement. This past year has seen the largest number of baptisms; heretofore the highest number has been 186, this year they have reached 221. Older boys from the town school carried on vacation schools in

mountain villages, the villagers giving them their board while the industrial departments of the town school paid them their two months salary, and two good wooden chapels were dedicated without any aid from mission funds. A large new section has been opened to the Gospel in the "Triangle" where in the past two years, 4,000 slaves were set free by the British Government and four parties of workers have entered and found conditions very favorable to work. For many released slaves were sent away without permission to offer to the ancestral spirits of their former master, hence they were without objects of worship and were happy to turn to Jesus who frees from fears of evil spirits. One of the workers who has settled in the Triangle is Thra Sein Nyo, a recent graduate of the Karen Seminary who with his young Karen wife is doing splendid work in this far-away point, two weeks journey into the hills beyond Myitkyina. The white missionary is not yet allowed to enter this territory but the Karen Brother has gone as his fore-runner.

A British Officer handing Freedom Papers to a Kachin Slave in "The Triangle"

One note of discouragement—"Our working appropriations were cut down nine hundred rupees, but with these large new areas" says Mr. Geis, "they should have been increased instead."

Tidings from the Chin Hills

Haka and Tiddim where our two Mission families for the Chin people, the Copes and Straits, are stationed, are still ten days and more journey from Rangoon and are decidedly frontier stations. Mr. Cope writes, "The most important thing during the past year from the standpoint of the future was the opening of a Bible School in Haka under Mr. Strait, thus obviating the necessity of sending men to the Seminary in Insein where they had to receive training in a foreign atmosphere and through a foreign tongue. Ten men entered this first class representing five or six different tribes but they soon picked up the Haka dialect (the only one in which books are written) and were able to write final exams in that dialect. Of course all passed." The evangelistic work showed about the same results as last year. There is no persecution but drink is the great enemy.

The schools are now all under Government with the missionary as Inspector and most of the teachers Christian, so their atmosphere is Christian. All work is now through the Chin language and textbooks have been produced by Mr. Cope who says, "Since none but missionaries will produce books in the near or far future, the literature of the people will be Christian and this counts for a lot. In fact I wish we had a man here who could devote his whole time to literary work."

Mr. Cope gives a fine tribute to the Karen workers from which I cannot refrain from quoting. He says in part, "We owe everything to the Karens. When Mr. Carson first came up, he brought three or four Karens with him and from that time on with few exceptions they have proven splendid men on whom one could place no end of responsibility. For a long time they

were the only evangelists here. They went out to strange villages where no preparations had been made for them and where they were threatened direly. The first Christians came seven days' journey from Haka, in a village where a Henzada Karen worked alone, seeing the missionary only once a year. The first Chin preachers were put under these Karens and some of our finest workers were trained by them. They learned the language, learned the people, and won their confidence. In the first literary work I did, it was Karens who helped me. In the schools as well we had Karen headmasters and they proved as valuable there as in the evangelistic work. As the Chin preachers became better educated and especially since cuts in appropriations made careful budgeting necessary, we felt it better to use Chin workers and so gave up the Karens, and now have only Chin evangelists. When the new educational scheme was inaugurated, the D. C. (Deputy Commissioner) promptly asked for the Karen Headmaster of the Haka school, placing him as headmaster of the most important school in the district. Since then he has made him Sub-Inspector of Schools and he is a jewel. He preaches wherever he goes on inspection tours and knowing two or three of the languages, he is able to preach to most of the people. Then the D. C. asked for Karen teachers for his other schools and now three headmasters along with some assistants are Christian Karens. As the D. C. said in an official letter, a Burman would not have come on the salary we offer but the Karens look on this as missionary work. Only the other day the D. C. said he would not have anyone but a Karen in his schools in spite of their Christian zeal."

SPECIAL INSTITUTIONS

Pyinmana Agricultural School

Mr. Whitaker writes: "The outstanding events of the year have been the increased enrollment and the completion of the Classroom building. In this the sixth year of the school, 55 boys entered in the first year class. This great increase in numbers was due in large part of a young Karen graduate of the previous year whom Mr. Case had engaged to travel among the Karen churches, talking up the Agricultural School. That he did his task well is evident by the results. Added to the boys in the other three classes this brought the enrolment at the beginning of the year to eighty-nine.

The classroom building just completed has eight classrooms and a fine Assembly Hall and on November 16th, the delegation from America was present at its dedication, Mr. Aldrich giving an encouraging and congratulatory address. All the buildings required for the present are now completed and we are able to accommodate 120 boys. Rev. J. M. Smith and groups of boys have been going to the nearby villages on evangelistic trips over week ends. Saya Ah Kok and Ko Ko Gyi spent a week end with us giving the boys methods in evangelism which we hope will bear fruit in increased zeal and a harvest of souls."

Gospel Campaigns under Mr. Dyer

This Gospel Campaign work can be legitimately called a Special Institution. Campaigns with Mr. Dyer's teams have been mentioned in several of the above reports. Of his work during the past year, Mr. Dyer writes, "We have had during the year three-day intensive campaigns in nine town schools and many decisions and baptisms have been the result. One of our chief aims is to help the large body of missionary school teachers to become evangelistically efficient. After a campaign in one of our Burman High Schools a teacher wrote to one of the campaigners, "I have been a sleep-

ing Christian doing nothing for Jesus. When I heard all of you giving your testimonies for Jesus and pleading with our pupils to accept our Saviour, I thought, I must wake up now and work like them. At present I am doing followup work with my boys and girls." In these High School campaigns the College students are needed.

AN EVANGELISTIC BAND
(Using Brass Instruments to Draw a Crowd)

But our campaigns, the majority of them, are no longer in the station schools but in the villages and vernacular schools. The bulk of our volunteer workers are no longer from the College but from the Seminaries. Nearly every week through the Seminary year from two to five bands go out on campaign work, using about forty students. Four of the Seminary teachers are among our ablest team leaders. Many churches have been wonderfully revived besides hundreds of decisions and baptisms. Dr. Marshall claims that his students do far better work in their classes because they have become highly motivated and the spiritual life of the Seminaries

has been lifted to higher ground. The three boys of the English department are most valuable workers, able now to carry on efficient campaigns without missionary leadership. More such men in the English Seminary are the chief hope of the future in our Burman and Karen fields."

The Seminaries

Of the English Department Mr. Wiatt writes, "I am glad to report that the scheme for affiliating the English Department of the Burman and Karen Seminaries with the Northern Baptist Seminary of Chicago has been approved. By this arrangement the students enrolling with us will follow the N. B. S. curriculum and those meeting the requirements will receive degrees from the N. B. S. This arrangement will meet a long-felt want. We have three full-time students this year and four others doing part-time work. What Burma needs most of all just now is more trained leaders and we believe that the experience of the past year with the men who have studied in this department justifies us in the expectation that this English Department will be loyally supported."

The Burman Seminary

This Seminary has had seventy-seven students the past year of whom twenty-five are Burmans. Among them are two ex-pongyis and one ex-idolmaker. One of the ex-hpongyis, Mg Ba Lin, came from Mogok and was converted by the reading of a tract picked up by the side of the road. The first convert from among the Lake Dwellers of Inle Lake where faithful work has been carried on without success for over twenty years, is also studying now in the Seminary. There has been an encouraging response from the Burmese Christians in the matter of gifts to the Seminary so that the year ends with money in hand.

Retirement of Two Veterans

This year marks the retirement of Misses Ranney and Phinney from the Burman Women's Bible School which they founded 36 years ago. During these years many young women of many races have passed out from under their training to do faithful work all over Burma. It is with sorrow that they lay the burden down but they are glad that they can leave it in such efficient hands as Miss Teele's. This year nine girls graduate, two Burmans, one Chino-Talaing, and the rest Burmanized Karens. A good number of these enter at once into work under the Burman or Karen Women's Missionary Societies. Miss Phinney has also prepared the Burmese S. S. paper since 1893. This work she hopes to continue in Kalaw to which place they are retiring.

Judson College

1928 has seen the beginning of life of Judson College on the new University site at Kokine. The two large men's hostels with eating house between, together with two faculty houses have been in use since June and three more faculty houses were finished and occupied in December. The corner stones of the Women's Hostel and Administration building were laid with appropriate exercises by the Governor in November when Dr. and Mrs. Robbins and the rest of the American delegation were present. Other buildings are under construction and it is hoped that the whole outfit will be completed by 1930. The campaign for the college chapel is being carried forward and the money is coming in slowly. It is a big undertaking for the Christians of Burma.

Christian life at the college has been stimulated by the Gospel campaigns of which there have been several during the year under the leadership of Mr. Dyer. College girls have held two campaigns in two girls' schools and one mixed team went to Bassein. On New Year's Day 1929 a girl from a Buddhist home was baptized. She had

notified her family of her intention and they had done everything to hinder her, even assuring her she need never return home, but she held to her purpose.

A delegation of about thirty young people went to Madras to the World's Student Christian Conference held there in December and came back greatly stimulated.

Called Home

During 1928 death has claimed no one in our Mission circle in active service but two on the retired list, each of whom had given many years to the Karen work, have gone to their reward. One, Mrs. A. V. B. Crumb, was the daughter of Dr. E. B. Cross, veteran missionary to the Karens and almost her whole life was spent in Toungoo, where she passed away on September 29th. The other Mrs. Olive J. Morrow, had labored with her husband for over thirty years in Tavoy and after his death in 1906, she retired to her old home in Rochester, Vt., where she was called to the higher life in April.

Miss Mary W. Ranney, daughter and granddaughter of missionaries, passed to her reward in November 1928. She came to Burma late in life to assist in the Mission Treasury at Rangoon where her experience in many years' service as treasurer of the Woman's Society of the West stood her in good stead. After a few years in the office she took up station work and served at Sagaing and Toungoo. She retired in poor health in 1921 and spent her last years among friends in California.

Mrs. Seldon R. McCurdy was called home in the midst of her activities as a pastor's wife in Michigan. She and her husband came to Burma in 1902 and spent several terms, interspersed with pastorates at home, in the Burman work. They returned to America the last time in 1924 but she always retained her warm interest in missions and took an active part in her husband's work.

KACHIN MISSION.

Bhamo.
Rev. N. E. Woodbury.

Myitkyina.
Rev. & Mrs. Geo. J. Geis.

Namkham.
Rev. & Mrs. G. A. Sword.

LAHU AND OTHER HILL TRIBES.

Namkham.
Monglem China (P. O. Kengtung).
Rev. W. M. Young.
Rev. & Mrs. Harold Young.
Meng Meng (P. O. Mien Ning).
Rev. & Mrs R. B. Buker.

Loimwe (P. O. Loimwe).
Rev. & Mrs. J. H. Telford.
Rev. & Mrs. R. S. Buker, M.D.

CHIN MISSION.

Sandoway.
Rev. & Mrs. L. W. Spring.
Rev. & Mrs. F. R. Bruce.

Tiddim.
Rev. J. H. Cope, K.I.H.

Thayetmyo.
Rev. E. Carroll Condict.

Haka.
Rev. & Mrs. C. U. Strait.

TALAING MISSION.

Moulmein.
Rev. Robert Halliday.
Miss Selma Maxville.
Miss Lillian Salsman.
Miss Martha J. Gifford, M.D.
Miss Grace R. Seagrave, M.D.

TELUGU, TAMIL AND URDU MISSION.

Rangoon.
Rev. & Mrs. J. C. Richardson, D.D.

Moulmein.
Rev. W. G. Evans.

INSEIN THEOLOGICAL SEMINARIES.

Rev. & Mrs. H. I. Marshall, D.D.
Rev. & Mrs. W. E. Wiatt.
Rev. & Mrs. J. C. Richardson, Ph.D., D.D.

JUDSON COLLEGE AND SCHOOLS.

Rangoon.

Judson College.
Rev. & Mrs. G. S. Jury, M.A.
Mr. & Mrs. J. Russell Andrus.
Mr. Wm. B. Campbell.
Mr. & Mrs. Gordon E. Gates, M.A.
Miss Helen K. Hunt, M.A.
Mr. Walter L. Keyser.
Mr. & Mrs. S. H. Rickard.
Mr. & Mrs. D. O. Smith.
Mr. Edward Wiatt.

Baptist Normal School.
Mr. C. R. Chartrand.

English High School.

Cushing High School.
Rev. & Mrs. Geo. D. Josif.
Miss Mary Smalley.

MISSION PRESS.

Rangoon.
Mr. & Mrs. H. W. Smith, Supt.
Miss O. A. Hastings, Asst. Supt.
Mr. & Mrs. Robt. J. Journey, Asst. Supt.
Mr. & Mrs. L. A. Dudrow, Asst. Supt.
Mr. & Mrs. R. Bahrs, Asst. Supt.

ENGLISH WORK.

Rangoon Immanuel Church.

Moulmein.
Rev. W. G. Evans.
Miss Hazel F. Shank.
Miss Minnie M. Fortna.

Maymyo.
Miss J. G. Craft.
Rev. & Mrs. J. McGuire, D.D.

SCHOOL FOR MISSIONARY CHILDREN.

Miss Mabel Ivins.

RETIRED

Mrs. H. W. Mix, Taunggyi.
Miss Agnes Whitehead, Taunggyi.
Mrs. J. B. Johnson, Taunggyi.

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